

Encyclopedia
of the Medieval
Chronicle Volume 1
A-I



General Editor
Graeme Dunphy

The Encyclopedia of the Medieval Chronicle

Volume One

A-I

The Encyclopedia of the Medieval Chronicle



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Preface

1. Chronicle Studies; 2. The *Encyclopedia of the Medieval Chronicle*; 3. Relationship to Other Works; 4. Selection of lemmata; 5. Organization of the Articles; 6. Organization of the Volumes

1. Chronicle Studies

When in 1885 the sculptor Auguste Rodin was commissioned by the city of Calais to create a memorial to the privations and tragedy of war, it was a controversial move. Statues erected at public expense, it was felt, should depict the heroism of victorious France, not pain and loss. But French casualties in the Franco-Prussian war had been shockingly high, and there was a mood for a thoughtful acknowledgement of suffering. Searching for a motif, the mayor's committee had turned to the fourteenth-century *Chroniques* of Jean → Froissart. Here they discovered an event of the year 1347, when at the height of the Hundred Years' War an English army fresh from a victory at the Battle of Crécy laid siege to Calais. The French King Philip VI ordered the city to hold out, but failed to relieve it, and the population of Calais were now faced with the prospect of starvation. To avert this disaster, six of the most prominent citizens offered their own lives in exchange for a negotiated capitulation. On the 4th August the six burgesses of Calais presented themselves before the English King Edward III, barefoot and with a rope around their necks. Edward was minded to execute them in revenge for losses sustained by his own troops, and it was only the ardent intervention of his queen, Philippa of Hainault, which spared their lives. This poignant episode, recounted by Froissart with his usual panache, vividly exemplified the motifs of suffering and sacrifice, of cruelty, but also of mercy. Completed in 1889, Rodin's life-sized group sculpture *Les Bourgeois de Calais*, which is depicted on the cover of this volume, captures the moment when the emaciated volunteers walk out in their rags from the city gates. The same episode inspired a drama by Georg Kaiser and an opera by Rudolf Wagner-Régeny, works composed like dire warnings of impending disaster in the fateful years 1914 and 1939 respectively. Would Froissart have been surprised that his chronicle sent ripples down through the centuries? Given his immense awareness of his own achievement, one imagines, possibly not.

It is no doubt a result of one of those strange little prejudices of academia that chronicles have so often been ignored as literary texts. Chronicles are the bread and butter of the medieval historian, and have always been thoroughly studied by those looking to understand the matters of which chroniclers write, the events of history and the contexts and trends within which they occurred. However it is only relatively recently that literary scholarship has really noticed chronicles as a subject of investigation for the sake of the text itself, and of the mentality, the genius, the foibles or the wit of the chronicler. Yet chronicles are a goldmine for studies of this kind. When a Scots chronicler traces the genealogy of the English royal house back in direct descent to the Devil, or a Swiss chronicler tells us that Berne cannot lose a war because God is a citizen of Berne, we realise not only that chronicles can be fun, but above all that they offer exciting possibilities for analysis of the intellectual contexts in which the writings arose, and the discourses which they served. When we read of a thirteenth-century chronicle of Worms being cited as evidence in a nineteenth-century German legal dispute or remember how the English King Edward I required the monasteries to search their annals for evidence in support of his claim to feudal superiority over the Scottish throne, we are confronted with texts with enormous implications. The self-reflective digressions of some late medieval chroniclers, their inclusion of details of their own lives within the historical narrative and their fondness for marking their presence with acrostics and presentation miniatures all make a valuable contribution to our understanding of medieval author awareness. When chronicles are in verse or are illustrated, they can be works of poetry or painting

of the highest calibre. So the discovery of chronicles as a fully-fledged part of medieval literature was long overdue. While the interest in chronicles *per se* is nothing new, a new kind of interest in wholly new circles characterises the chronicle scene in the late twentieth and early twenty-first centuries. For the first time it has become meaningful to speak of Chronicle Studies as a discrete interdisciplinary field of research.

It can be interesting to watch the historian and the literary historian approach the same body of texts. Sometimes it appears that their interests are diametrically opposed. If a text is oddly idiosyncratic, the historian may look at it with suspicion, wondering how its waywardness compromises its value as a source, while the literary scholar is likely to view the unique form as a focus of interest. If a chronicler alters the historical record to suit his own interests or his view of the world, he loses value in the eyes of those who are studying the events he records, but gains status for those who are interested in his personal agenda. And when a Latin prose chronicle is recast in verse, translated into a vernacular or abbreviated into a compilation, the resulting version offers no new content but a whole new form; the student of the message has no benefit from working with a text one step removed from the reliable source, but precisely the verse form, the vulgar language or the reorganization of the material will reward the student of the medium. Yet with the different methods and approaches of their respective disciplines, historians and literary scholars are often asking very similar questions, seeking a holistic understanding of the medieval world.

Likewise art historians, theologians, legal historians and linguists approach the same texts with their own questions and interests, all of which contribute to an understanding of the whole. Meanwhile a new awareness of continuities across the eras and cultures has meant that classicists and scholars of Jewish, Byzantine, Eastern Christian and Islamic historiography are now bringing the texts and traditions of their own fields into the same discussion. There can be few areas where the exchange of ideas across the departmental boundaries can be more rewarding.

It was against this background of new interest groups, new approaches, and new kinds of interdisciplinary communication that in 1996 the Utrecht conference series was inaugurated, leading to the foundation in 1999 of the Medieval Chronicle Society. The society's journal, *The Medieval Chronicle*, has since become a prestigious organ for new research in chronicle studies.

2. The *Encyclopedia of the Medieval Chronicle*

It was at the third Utrecht conference in 2002 that an *Encyclopedia of the Medieval Chronicle* was first mooted. For the conference participants, the sheer breadth of the topic, over a millennium's production of texts from an entire continent, was as daunting as it was exciting, as specialists in every area struggled for an overview of the rest of the field. The reader of chronicles is increasingly well-served by insightful new research in many areas, but a reference work which would draw together the basic data from all the disciplines was a definite desideratum.

The *Encyclopedia of the Medieval Chronicle* is conceived in the first instance as a repository of basic information on individual chronicles. Our ambition was to cover chronicle writing from the entire European continent, North Africa and the Middle East throughout the medieval period as comprehensively as our resources allowed. Some 3000 texts were identified which in one sense or another could be described as medieval chronicles, and in the end around 2500 of these were selected. Each of these is the subject of an entry which gives a quick overview of the obvious first questions: where and when the work arose, its contents, style and scope, its intellectual milieu and political agenda, its textual transmission, and if the work is not anonymous, biographical notes on the chronicler. However, it is hoped that the *Encyclopedia* is more than just a handy reference work for the quick checking of facts. It is intended also to be a handbook or companion to chronicle studies where the reader may find fuller discussions of contexts and recurring themes, and of trends and controversies in current research. This more analytical material will be found partly in the more substantial articles on individual works—about a third of these have been allotted enough space for reflection on scholarly interests and controversies—and partly in the overview articles, which survey broad traditions, and the thematic articles, which focus on themes and features of chronicles. And as we are convinced that chronicles are exciting living texts, the frequent inclusion of anecdotal material and original language

citations, together with sixty-five photographic reproductions from the manuscripts and printed editions, is intended to give a flavour of the character and wit of the more exuberant pieces.

One important aim of this project has been to cut through the confusion of variant work titles to identify precisely which chronicle is which. The frequently cited big names among the chroniclers of the Middle Ages pose no real problem here, but the chronicle field includes many hundreds of relatively minor texts which have received little scholarly attention, have never enjoyed a satisfactory modern edition and are frequently cited with much erroneous information which in some cases has simply been copied from scholar to scholar since the seventeenth century or earlier. When these works are cited in passing under a variety of different titles, and sometimes the same title is applied to several different works, it can be extremely difficult to be certain what is being referred to. This *Encyclopedia* seeks to alleviate this problem—or at least to make a real contribution in this direction—by standardizing titling, including in the index over a thousand cross-references of alternative titles, and above all by pinning each text down to hardcopy. There may not always be an edition, but if a text survives at all, there is always either a manuscript or an early print, or some trail of evidence documenting how the text came down to us. Specifying this can be a key to identifying the text.

However, manuscript information is also interesting for quite different reasons. Manuscripts are among the great treasures of medieval studies. They bring us as closely into contact with the originators of our texts as it is possible to come. They are the witnesses to the details the editions forget, and the last court of appeal when a reading is difficult or scholarship has been sloppy. Text editions are our principal tools, but each generation of scholarship asks new questions which the editors of the previous generation did not seek to answer, and the manuscript tradition must be constantly revisited. A case in point is the new awareness of the relationship between text and layout which has developed in the last thirty or forty years. Some chroniclers laid their text out very consciously in parallel columns or in relation to images and diagrams, but traditional editions, even critical editions, generally ignore this and reproduce with no reference to layout, often omitting to mention when a chronicle was illustrated with picture cycles. A new generation of editions will take account of this, but only by going back again to the original copy.

Gradually this is becoming easier as the digitisation of manuscripts gives better access, and it is to be hoped that in the twenty-first century, projects like the Online Froissart will allow us to study more and more of the manuscript evidence from our living rooms. One of the aims of the *Encyclopedia of the Medieval Chronicle* has been to gather the codicological data. In almost every case our contributors have succeeded in giving an account of textual transmission, though often this information was not easy to find. When a minor chronicle is known only in a seventeenth-century edition and the editor used a codex which has since been moved to a new location, tracking it down can involve real detective skills, and in many cases this *Encyclopedia* is the first work to allow the modern reader to move easily from a text title to its transmission history. The manuscript index at the end of the second volume is the most complete catalogue of chronicle manuscripts currently in print. We believe that the rigorous pursuit of this question has resulted in the creation of an important scholarly tool.

3. Relationship to Other Works

There are of course other reference works already on library shelves which in part fill needs similar to those which we have sought to address. By far the most important of these, a work which has been a constant point of reference for the authors and editors of the present project, is the *Repertorium Fontium Historiae Medii Aevi*, a vast and erudite ten-volume catalogue of historical sources (by no means only chronicles) from throughout Europe which is particularly strong on bibliography. Based on the older work by AUGUST POTTHAST, it has been completely reworked by the Istituto storico italiano per il medio evo, and was completed in 2007. It was never an aspiration of the *Encyclopedia of the Medieval Chronicle* to compete with the *Repertorium Fontium*, but we certainly hope to have provided a number of services to the reader which this larger work does not. The *Repertorium Fontium*'s terse Latin work descriptions do not provide the easiest access to basic data and give no indication of the interests and problems of current research on a particular work. Although most entries in the *Repertorium Fontium* have a note about manuscripts, this is generally only a reference to other literature,

much of which is over a century out of date. And while the *Repertorium Fontium* gives an admirably full coverage of central and southern Europe, it omits many works which interested us from the British Isles and Germany, and is weak on Byzantium, the *Slavia Orthodoxa* and the Jewish and Islamic worlds. It should be noted, however that a German-language version of those *Repertorium Fontium* articles pertaining to the German-speaking world is gradually being published on-line and many gaps in the original work are being filled there. Because of the *Repertorium Fontium*'s breadth of coverage, it too provides a useful way of identifying obscure works, and for this reason we have cited it systematically at the end of the bibliography of every article for which it has a corresponding entry.

For the Low Countries, including areas of what are now northern France and north-western Germany, the on-line database *Narrative Sources* is in many ways similar in aim to the *Repertorium Fontium*. It too is a heuristic tool rather than an encyclopedia. Within the geographical area it covers, it is indeed more complete, especially when it comes to letters or saints' lives. It too is strong on bibliography and on the kinds of information which can be listed, but to some extent it also has the same limitations as the *Repertorium Fontium*—virtually no discussion of research interests, little clear indication of the style and content of a chronicle, and manuscripts cited only indirectly. Of course, being an electronic publication, it is constantly being expanded, and it may be that in time these gaps will be filled.

Other reference works which come closer to the reporting style aimed at in the present volumes are the big biographical dictionaries and literary encyclopedias. These of course are not focussed on historical writing at all, but do occasionally cover a particular chronicler far more thoroughly than the restrictions of space allow us to do here. Among the most useful biographical dictionaries are the *Oxford Dictionary of National Biography*, the *Dizionario Biografico degli Italiani* and *Neue Deutsche Biographie*. The most useful literary and historical encyclopedias include the *Lexikon des Mittelalters*, the *Verfasserlexikon* (for the German speaking lands), the *Dictionnaire des Lettres Françaises*, the *Encyclopedia of Islam*, *Der neue Pauly* (for late antiquity) and the *Dictionary of Early Christian Literature*. All of these give good coverage of a selection of the most important chroniclers, but they cover few anonymous chronicles and no minor ones.

Aside from encyclopedic works, the most important reference tools in this area are the various volumes of *Quellenkunde*, which are tailored to the needs of the historian. These concentrate on a particular geographical area and generally organize their material chronologically, allowing the scholar to discover quickly what historical sources cover a particular region in a particular period. They often give a good quick overview of the contents of precisely those very small chronicles which are ignored in other reference books, and comment on their bias and reliability. In the process of our work we have referred particularly frequently to Lhotsky's *Quellenkunde zur mittelalterlichen Geschichte Österreichs*, Molinier's *Les sources de l'histoire de France des origines aux guerres d'Italie*, Gransden's *Historical Writing in England* and Kennedy's volume in *A Manual of the Writings in Middle English*.

Much of the material in the *Encyclopedia of the Medieval Chronicle* is also to be found in these other sources, though often not in a form so easily accessible. In many cases information readily available in such works is here offered for the first time in the English language. However, beyond this, the *Encyclopedia* also takes account of the most recent publications and provides much original research. It stands alongside other resources as a tool with its own particular usefulness.

4. Selection of lemmata

The first task for the editorial team was to draw up criteria for the selection of lemmata. This immediately posed several methodological problems. Defining "medieval" as the centuries from 300 to 1500 AD was not so difficult; precise periodization is always arbitrary, but if cut-off points have to be defined, a span which takes us from the beginning of Christian chronicling to the advent of the Protestant Reformation has a certain logic. Transferring the same period boundaries to the Jewish and Islamic tradition was rather less satisfactory, but probably unavoidable. However, the most recent work in chronicle studies shows a growing awareness of a strong continuity between classical and Christian historiography, and a decision was taken to illustrate this by including around twenty-five works

which are very significantly earlier than 300 AD. These are works which served as sources or models for medieval chroniclers, or have been mentioned as parallels or presagers of medieval forms in recent literature. At the other end, some important works from the years 1500–25 were included on the basis that a fuzzy boundary is slightly less arbitrary than a sharp one. So much for defining the period.

A far more delicate methodological problem was defining the genre. What is a chronicle? This is a theoretical question on which no consensus has ever been achieved among medievalists, let alone across the disciplines. The common denominator of all definitions of "chronicle" is that it is a piece of historical writing which is arranged chronologically or has more than a passing interest in chronology. However, since the Middle Ages produced very few works concerned with history which were not arranged chronologically (rare exceptions would be moral or philosophical works with historical illustrations and late medieval surveys which offer historical data about a country arranged town-by-town) this would make "chronicle" more or less synonymous with "historical writing". Yet any attempt to get beyond this runs into difficulties. The traditional view among medievalists is that a chronicle has more of a long-term perspective than a *historia*, and contains more narrative than a set of annals. A contrast sometimes drawn between chronicles and annals is that chronicles are conceived monographically, while annals grow from year to year like institutional diaries. However all of these views have been under attack in recent decades. One strong strand in recent writing on the subject denies the meaningfulness of any distinction between chronicles and annals, and in practice scholarship seems now to be working more with categories based on intellectual circles (Benedictine historiography, town chronicles, etc) than with genre in the strict literary sense. We offer a discussion of this question in the article → *Chronicles (terminology)*. Our starting point was the desire to offer an overview of the field of research presented and debated at the conferences of the Medieval Chronicle Society. Here it became clear that the meaning of "chronicle" as scholars are in fact using it is far more flexible than any of the theoretical definitions allow. In practice, "chronicle" has become the umbrella term, at least in the English-speaking world. The most realistic approach may well be to embrace this. As a result, this encyclopedia includes many works which our more traditional colleagues will view as "not strictly a chronicle".

The decision to include Jewish and Islamic works has been a matter of particular importance to the editorial team. Although the *Repertorium Fontium* includes a small selection of these, they have in the past not usually been seen in the same context as Christian-European historiography. However, they are obviously parallel traditions with common origins in antiquity, and the influence of these traditions upon each other is far stronger than has often been realised. Here one might think especially of the cultural melting pot which was medieval Spain, of the Islamic influence on the Coptic and Syriac traditions, of the Byzantine influence on the nascent Ottoman historiography, or of the interchange of ideas between Jewish and Christian writers throughout the continent, the extent of which is only now becoming clear. The decision of the editors of the *Monumenta germaniae historica* to begin a new series of Hebrew texts is very positive, as was the appearance of Islamic scholars at the early chronicle conferences in the 1990s. Of course, this again challenges our definitions of the word "chronicle"; we cannot really say that chronicles are a Christian genre and that Jewish and Islamic treatments of history belong in a different category, since Islamic scholars traditionally do use the word "chronicles": one thinks, for example, of Wüstenfeld's classic edition *Die Chroniken der Stadt Mekka*. On the other hand, if we intend the term to include works from these cultures, we have to be careful not to conceptualize the genre in a manner which is too specifically Christian or Western. If this gap can be bridged and new interdisciplinary work can take advantage of the opportunities for comparative study, the results could prove exciting. For this reason, this Encyclopedia includes around thirty articles on Jewish historical writings and ninety on Islamic works, as well as overview articles of both of these spheres.

5. Organization of the Articles

In order to allow the reader speedy access to key data, the articles all more or less follow a standard format. The lemma or article heading is the name of the author when this is known, or the title of an anonymous work. When an author ascription is uncertain, a sometime subjective decision had to be

made: a name which seems plausible or one which is generally cited will appear as the lemma, with the doubt noted in the opening sentence, but a dubious or discredited ascription is not used as a lemma, even when widely familiar. Occasionally when a work is written by several authors, the work title may be the lemma. The lemma may be followed by a subheading containing an English translation of the lemma in round brackets or alternative names and titles in square brackets.

The body of the article begins with the birth and death dates of the author, or the date of writing of an anonymous work, or at least the best approximation of these which the current state of scholarship allows. This is followed by the country or region in which the work was written, or the author was principally active. As this is intended for a preliminary general orientation, the use of arguably anachronistic terms like "Germany" or "Switzerland" sometimes seemed preferable to referencing very small territorial units. The opening sentence should then indicate the geography more precisely, and state the type of work concerned and the language in which it is written. The remainder of the article is more discursive and shows some variation in structure, but typically an article on a known author will begin with biography, and then discuss each chronicle separately. Manuscript data is most often at the end of a section or the bottom of the article.

For reasons of space the bibliography to each article is necessarily a brief selection, and only information necessary for finding an item in a library catalogue is given; publishers and places of publication have been omitted, as have many subtitles and series titles. The bibliography is divided into "text", namely the most important text editions and a translation of the primary text where there is one, and "literature", understood merely as first suggestions for further reading. Obviously, text editions often contain extensive discussion and important research, but the reader will forgive us for not listing these a second time under "literature". The bibliography concludes by noting articles in other reference works, particularly the *Repertorium Fontium Historiae Medii Aevi* (abbreviated *RepFont*).

6. Organization of the Volumes

The articles are arranged generally alphabetically, but with three exceptions. When a work title starts with some form of the words "annals", "chronicle" or "history", we have alphabetized as though the form were "Annales", "Chronica" or "Historia" so that different spellings of these words do not affect the order. Prepositions following these words have also been ignored. Secondly, when an Arabic personal name has the prefix al-, this has been ignored for purposes of alphabetization. And likewise, the prefix Pseudo- before a name does not affect the alphabetization. Pseudo-Symeon is listed under S.

There are four indices at the end of the second volume. The first is an index of authors and work titles, mainly containing the medieval chronicles and chroniclers discussed in the volume, but also other classical, medieval and early modern writers, and occasionally also modern poets and novelists who are mentioned in the articles. This index also includes artists who illustrated manuscripts, translators, scribes and early publishers, and others who contributed to the creation and early transmission of the works. There are no reference entries in the body of the encyclopedia redirecting the reader from alternative name forms, as the number of variant work titles is too great. Instead, the index of authors and work titles contains over a thousand reference entries. The reader who does not immediately find the desired article is advised to use this index.

The second index lists topics covered in the chronicles. This includes the names of rulers and important historical figures mentioned in the articles. It also includes historical events, preoccupations of chroniclers and every-day matters which receive their attention.

The third index lists geographical names mentioned in the articles, mainly towns and rivers, in special cases regions, but not larger territorial entries. Typically these are places where works originated or events reported in them occurred, but also the places where early modern editions of chronicles were published. It does not include towns mentioned as current locations of manuscripts. For orientation, town names are followed by the name of the modern state in which they are located.

The fourth index lists all the manuscripts cited in the articles, arranged first by town, then by library. This index has been corrected and the citation form standardized by Dr BETTINA WAGNER of the Bayerische Staatsbibliothek in Munich. However, the currency and accuracy of the shelf marks is the responsibility of the authors of the articles in which they are cited, and due to the large number of references, the information could not be verified systematically against catalogues of the libraries in question.

Editorial Team

GRAEME DUNPHY (Regensburg)

General editor. Sectional editor for Germany and Ireland; leading and thematic articles (521 articles). Raymond Graeme Dunphy lectures in modern languages at the University of Regensburg. He has researched on medieval and baroque literature, and modern cross-cultural literature in English and German. Publications include a monograph on the chronicle of Jans der Enikel, the anthology *History as Literature*, and an edition of the Opitz text of the *Annolied*. He is President of the Medieval Chronicle Society and co-founder and moderator of the German-language discussion list for medieval studies, "Mediaevistik".

TARA ANDREWS (Oxford)

Sectional editor for Syriac and Eastern Christendom (57 articles). Tara Andrews is a Departmental Lecturer in Byzantine History at the University of Oxford. Her research interests include Byzantine and Armenian historiography and the History of tenth- to twelfth-century Byzantium and the East. She is currently working on a critical edition, translation, and commentary of the Chronicle of Matthew of Edessa. She lives in Switzerland.

SVERRE BAGGE (Bergen)

Sectional editor for Scandinavian chronicles (44 articles). Sverre Bagge is Director of the Centre for Medieval Studies at the University of Bergen, where he is also Professor of Medieval History. He is a member of the editorial board of *The Journal of Medieval History*, and of the programming committee for the International Medieval Congress, Leeds. His publications include *Kings, Politics, and the Right Order of the World in German Historiography c. 950–1150* (2002) and *Society and Politics in Snorri Sturluson's Heimskringla* (1991).

KEITH BATE (Poitiers)

Sectional editor for Latin chronicles from France post-800 (123 articles). Keith Bate was Senior Lecturer in Classics at the University of Reading and Visiting Professor of Latin at the University of Rennes, France. He is author of articles on medieval lyric and epic poetry, theatre and narrative techniques. His publications include *Gautier Map: Contes pour les gens de cour* (1993), and editions and translations of various medieval Latin texts. He is retired and lives in Poitiers.

MAREK DERWICH (Wrocław)

Sectional editor for Bohemia and Poland, post-1200 (145 articles). Marek Derwich is Director of Laboratoire des recherches sur l'histoire des ordres et congregations religieux (LARHCOR) at the University of Wrocław, where he is also Professor of Medieval History. His publications include *Benedyktyński klasztor św. Krzyża na Łysej Górze w średniowieczu* (1992), *Monastycym benedyktyński w Polsce i Europie* (1998), *Klasztory i mnisi* (2004) and *Polska. Dzieje cywilizacji i narodu* (editor, vol. 1–6, 2002–2004). He is on the editorial board of a number of journals including *Quaestiones Mediaevi Novae*, *Pecia. Le livre et l'écrit* and *Reti Medievali*.

JOHN FRIEDMANN (Illinois, Urbana-Champaign)

Sectional editor for Art History (21 articles). John Block Friedman is Professor Emeritus of English at the University of Illinois at Urbana-Champaign and is now an independent scholar in Columbus, Ohio. He is the author of numerous books and

articles including *The Monstrous Races in Medieval Art and Thought* (1981) and *Northern English Books, Owners, and Makers in the Late Middle Ages* (1995). He co-edited (with Kristen Figg) *Arts & Humanities Through the Eras: Medieval Europe 814–1450* (2004), *Trade, Travel, and Exploration in the Middle Ages: An Encyclopedia*, 2000, and *Breughel's Dancers: Transgressive Clothing, Class and Culture in the Late Middle Ages* (2010), and was also a sectional editor on Brill's *Encyclopedia of the Medieval Pilgrimage*.

EVA HAVERKAMP (Munich)

Sectional editor for Jewish Chronicles (25 articles).

Eva Haverkamp is Professor of Medieval Jewish History at the Ludwig Maximilian University, Munich. Previously she was associate Professor at Rice University Texas. Her publications include *Hebräische Berichte über die Judenverfolgungen während des Ersten Kreuzzugs* (2005), the first Hebrew volume in the *Monumenta Germaniae Historica*.

LARS HOFFMANN (Frankfurt)

Sectional editor for Byzantine chronicles post-500 (85 articles).

Lars Hoffmann is a Research Fellow in Legal History and in Byzantine Studies at the Max-Planck-Institute for European Legal History at Frankfurt/Main. His research interests include Greek philology and palaeography, and Byzantine cultural studies and art history. He is secretary of the Deutsche Arbeitsgemeinschaft für Byzantinische Studien. His publications include *Repertorium Nazianzenum. Orationes. Textus Graecus. 4: Codices Vaticani* (1996), *Zwischen Polis, Provinz und Peripherie. Beiträge zur byzantinischen Geschichte und Kultur* (2005) and an edition of the *Kata Iudaion* by Nikolaos-Nektarios of Casole (2010/11).

EDWARD DONALD KENNEDY (North Carolina at Chapel Hill)

Sectional editor for British chronicles in Latin, English and Anglo-Norman (326 articles).

Don Kennedy is Professor of English and Comparative Literature at the University of North Carolina at Chapel Hill. Publications include *Chronicles and Other Historical Writing* (vol. 8 of *A Manual of the Writings in Middle English*, ed. A.E. Hartung [1989]) and *King Arthur: A Casebook* (1996). He is a co-editor of the forthcoming edition *Short Scottish Chronicles*, and he has published over fifty articles on Arthurian literature and medieval chronicles. He was for twelve years editor of *Studies in Philology* and is currently on its editorial board as well as those of the journals *Arthuriana* and *The Medieval Chronicle* and the monograph series *Medieval Identities* (University of Hull).

HEIDI KRAUSS-SÁNCHEZ (Madrid)

Sectional editor for Islamic chronicles (90 articles).

Heidi Krauss-Sánchez is researching on the courts of Alfonso X of Castile and Frederick II of Hohenstaufen. She is member of the faculty of Medieval History of the Universidad Nacional de Educación a Distancia of Madrid (where she won a scholarship for her research) and has taught at the University of Konstanz. Her research interests include Comparative History and the three cultures in Medieval Spain.

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List of Abbreviations

1. General abbreviations

AH = anno hegirae (year of the hijra; Islamic dating)
AM = annus mundi (year of the world)
b. = born
ca = circa
d. = died
fl. = flourished
Jr. = junior
r. = reigned
St. = saint
Sr. = senior
s.n./n.s. = series nova/new series
s.v. = sub verbo, sub voce

2. Bibliographical abbreviations

2a. Works

ABAPh = *Abhandlungen de Bayerischen Akademie der Wissenschaften. Philosophisch-historische Klasse*
ABD = *The Anchor Bible Dictionary*, 1992
ADMYTE = *Archivo Digital de Manuscrito y Textos Españoles*
AfSIph = *Archiv für Slavische Philologie*
AJP = *American Journal of Philology*
AKG = *Archiv für Kulturgeschichte*
ANRW = H. TEMPORINI, *Aufstieg und Niedergang der römischen Welt*, 1972–
ANS = *Proceedings of the Battle Conference on Anglo-Norman Studies*
BIHR = *Bulletin of the Institute of Historical Research*
BKL = F. BAUTZ, *Biographisch-bibliographisches Kirchenlexikon*, 1990–
BZ = *Byzantinische Zeitschrift*
ČĀH = *Český časopis historický* (Czech historical journal)
CPh = *Classical Philology*
CQ = *Classical Quarterly*
ČsČH = *Československý časopis historický* (Czechoslovak historical journal), predecessor of the ČĀH
DA = *Deutsches Archiv für Erforschung des Mittelalters*
DBI = *Dizionario Biografico degli Italiani*, 1960
DAEM = *Deutsches Archiv für Erforschung des Mittelalters*
DECL = *Dictionary of Early Christian Literature*, 2000
DHGE = *Dictionnaire d'Histoire et de Géographie Ecclésiastiques*, 1912–
DLF = G. HASENOHR & M. ZINK, *Dictionnaire des Lettres Françaises. Le Moyen Age*, 1992
DNB = *Dictionary of National Biography Oxford*, 1885–1900
DNP = *Der neue Pauly*, 2004–

- DSp* = *Dictionnaire de Spiritualité*, 1932–95
EHR = *English Historical Review*
EI = *Encyclopedia of Islam*, ²1960–
GCS = *Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte*, 1897–
GRM = *Germanisch-Romanische Monatsschrift*
ГСУИФ = *Годишник на Софийския университет Климент Охридски—исторически факултет*
(Yearbook [Annals] of the University of Sofia—Faculty of History)
GW = *Gesamtkatalog der Wiegendrucke*, 1925–
HWE 1 = A. GRANSDEN, *Historical Writing in England c. 550–c.1307*, 1974
HWE 2 = A. GRANSDEN, *Historical Writing in England II: c. 1307 to the Early Sixteenth Century*, 1982
HTR = *Harvard Theological Review*
HSCP = *Harvard Studies in Classical Philology*
IG = *Inscriptiones Graecae, consilio et auctoritate Academiae Scientiarum Berolinensis et Brandenburgensis Editae*, 1873–
IJCT = *International Journal of the Classical Tradition*
IMEV = C. BROWN, *The Index of Middle English Verse*, 1943; and C. BROWN, R. H. ROBBINS & J. CUTLER, *Supplement to the Index of Middle English Verse*, 1965
JAB = *Jahrbuch der österreichischen Byzantinistik*
J ECS = *Journal of Early Christian Studies*
JEH = *Journal of Ecclesiastical History*
JEGP = *Journal of English and Germanic Philology*
JMH = *Journal of Medieval History*
JRS = *Journal of Roman Studies*
JTS = *Journal of Theological Studies*
FgrH = F. JACOBY, *Fragmente der griechischen Historiker*
HAIN = L. HAIN, *Repertorium bibliographicum in quo libri omnes ab arte typographica inventa usque ad annum MD*, 1826
LACL = S. DÖPP & W. GEERLINGS, *Lexikon der antiken christlichen Literatur*, ²2002
LHOSKY = A. LHOSKY, *Quellenkunde zur mittelalterlichen Geschichte Österreichs*, 1963
LMA = *Lexikon des Mittelalters*
LThK = W. KASPER, *Lexikon für Theologie und Kirche*, ³1993–2001
MC = E. KOOPER, *The Medieval Chronicle*
MOLINIER, Sources. = A. MOLINIER, *Les sources de l'histoire de France des origines aux guerres d'Italie (1494)*. 6 vols, 1901–06 [citation referring to number of entry]
MVGDB = *Mitteilungen des Vereins für Geschichte der Deutschen in Böhmen*
MWME = *A Manual of the Writings in Middle English*
MIÖG = *Mitteilungen des Instituts für Österreichische Geschichtsforschung*
NA = *Neues Archiv*
Narrative Sources = *The Narrative Sources from the Medieval Low Countries*, <http://www.narrative-sources.be/>, consulted at various dates in 2009–2010
N&Q = *Notes and Queries*
OCD = S. HORNBLLOWER, *Oxford Classical Dictionary*, ³1996
ODB = *The Oxford Dictionary of Byzantium*, 1991
ODCC = *The Oxford Dictionary of the Christian Church*, 1957
ODNB = *New Oxford Dictionary of National Biography*, 2004
PLRE = A.H.M. JONES, J.R. MARTINDALE & J. MORRIS, *The Prosopography of the Later Roman Empire*, 1971–
ПСРЛ (PSRL) = *Полное собрание русских летописей (Complete Collection of Russian Chronicles)*
PW = *Pauly Wissowa*
RAC = F. DÖLGER et al., *Reallexikon für Antike und Christentum*, 1950–
RepFont = *Repertorium fontium historiae Medii Aevi*, 1962–2007
RFH = *Recueil des historiens de France*
RHT = *Revue d'histoire des textes*

- RM* = *Rheinisches Museum für Philologie*
RQ = *Römische Quartalsschrift für christliche Altertumskunde und für Kirchengeschichte*
RTAM = *Recherches de théologie ancienne et médiévale*
SHARPE, Handlist = R. SHARPE, *A Handlist of the Latin Writers of Great Britain and Ireland before 1540*, 1997–2001
СККДР = *Словарь книжников и книжности Древней Руси (Dictionary of the Men of Letters and the Literature of the Old Rus')* 1987–
SMBO = *Studien und Mitteilungen zur Geschichte des Benediktinerordens und seiner Zweige*
SEER = *Slavonic and East European Review*
Сп. БАН = *Списание на Българската академия на науките (Journal of the Bulgarian Academy of Sciences)*
TNTL = *Tijdschrift voor Nederlandse taal- en letterkunde*
TRE = *Theologische Realenzyklopedie*, G. KRAUSE et al., 1977–2007
TRHS = *Transactions of the Royal Historical Society*
VC = *Vigilae Christianae*
VL² = K. RUH, B. WACHINGER, *Die Deutsche Literatur des Mittelalters. Verfasserlexikon*, 1977–2008
VL DH = F.J. WORSTBROCK, *Deutscher Humanismus 1480–1520. Verfasserlexikon*, 2005–
WATTENBACH-SCHMALE = W. WATTENBACH & F.-J. SCHMALE, *Deutschlands Geschichtsquellen im Mittelalter: Vom Tode Heinrichs V. bis zum Ende des Interregnums*, 1976
ZAC = *Zeitschrift für antikes Christentum*
ZfdA = *Zeitschrift für deutsches Altertum und deutsche Literatur*
ZfdPh = *Zeitschrift für deutsche Philologie*
ZKG = *Zeitschrift für Kirchengeschichte*
ZPE = *Zeitschrift für Papyrologie und Epigraphik*
ZVGS = *Zeitschrift des Vereins für Geschichte (und Alterthum) Schlesiens*

2b. Series

- ANTS* = Anglo-Norman Text Society
BEC = Bibliothèque de l'École des Chartes
CCSA = Corpus Christianorum, series Apocryphorum
CCSG = Corpus Christianorum, series Graeca
CCSL = Corpus Christianorum, series Latina
CCCM = Corpus Christianorum, continuatio Mediaevalis
CDS = Chroniken der Deutschen Städte vom 14. bis ins 16. Jahrhundert
CFHB = Corpus Fontium Historiae Byzantinae
CSCO = Corpus Scriptorum Christianorum Orientalium
CSHB = Corpus scriptorum historiarum Byzantinorum
DTM = Deutsche Texte des Mittelalters
EETS = Publications of the Early English Text Society (OS = Original Series; SS = Supplementary Series)
ES = España Sagrada
FRA = Fontes rerum Austriacarum
FRB = Fontes rerum Bohemiarum (Prameny dějin Českých)
FSI = Fonti per la storia d'Italia
MGH = Monumenta Germaniae Historica
MGH AA = Monumenta Germaniae Historica, auctorum antiquissimorum
MGH GPR = Monumenta Germaniae Historica, gesta pontificum Romanorum
MGH dt Ch = Monumenta Germaniae Historica, deutsche Chroniken
MGH SS = Monumenta Germaniae Historica, scriptores
MGH SRG = Monumenta Germaniae Historica, scriptores rerum Germanicarum
MGH SRM = Monumenta Germaniae Historica, scriptores rerum Merovingicarum

MPH = Monumenta Poloniae Historica
 PG = Patrologia Graeca
 PL = Patrologia Latina
 PO = Patrologia Orientalis
 RHC Occ. = Recueil des historiens des croisades, Historiens occidentaux
 RHGF = Recueil des historiens des Gaules et de la France
 RIS = Rerum italicarum scriptores, ed. L.A. Muratori, Milan, 1723–51
 RIS² = Rerum italicarum scriptores, new ed, 1900–
 RS = Rolls Series
 SRH = E. SZENTPÉTERY, Scriptores rerum Hungaricarum tempore ducum regumque stirpis Arpadianae gestarum
 SRA = Scriptores rerum Austriacarum
 SRP = Scriptores rerum Prussicarum
 SRS = Scriptores rerum Silesiicarum
 STS = Scottish Text Society

3. Library Abbreviations

3a. Major libraries

BAV = Biblioteca Apostolica Vaticana (Vatican) Rome
 BL = British Library (London)
 BNE = Biblioteca Nacional de España (Madrid)
 BNF = Bibliothèque nationale de France (Paris)
 BML = Biblioteca Medicea Laurenziana (Florence)
 BNM = Biblioteca Nazionale Marciana (Venice)
 BRAH = Biblioteca de la Real Academia de la Historia (Madrid)
 BSB = Bayerische Staatsbibliothek (Munich)
 HAB = Herzog-August-Bibliothek (Wolfenbüttel)
 HNSA = Haus-, Hof- und Staatsarchiv (Vienna)
 KBR = Koninklijke Bibliotheek van België / Bibliothèque Royale de Belgique (Brussels)
 LMB = Landesbibliothek und Murhardsche Bibliothek (Kassel)
 NK = Národní knihovna České republiky (Prague)
 NLI = National Library of Ireland / Leabharlann Náisiúnta na hÉireann (Dublin)
 NLS = National Library of Scotland (Edinburgh)
 ÖNB = Österreichische Nationalbibliothek (Vienna)
 OSzK = Országos Széchényi Könyvtár (Budapest)
 RMSL = Biblioteca del Real Monasterio de San Lorenzo (El Escorial)
 ZDO = Zentralarchiv des Deutschen Ordens (Vienna)

3b. Common elements in library names

BM = Bibliothèque Municipale
 BN = Bibliothèque Nationale, Biblioteca Nazionale, Biblioteca Nacional, Biblioteka Narodowa
 BNC = Biblioteca Nazionale Centrale
 BP = Biblioteka Publiczna, Bibliothèque Publique, Biblioteca Publica
 BPU = Bibliothèque Publique et Universitaire
 BR = Bibliothèque royale
 BU = Biblioteka Uniwersytecka, Biblioteca Universitaria, Biblioteca da Universidade, Biblioteca de la
 Universitat, Bibliothèque de l'Université
 CRO = County Record Office

LA = Landesarchiv
 LB = Landesbibliothek
 NL = National library
 PL = Public library
 SA = Staatsarchiv
 SB = Staatsbibliothek, Staatliche Bibliothek
 StA = Stadtarchiv, Städtisches Archiv, Stadsarchief
 StB = Stadtbibliothek, Städtische Bibliothek, Stadsbibliotek, Stedelijke Bibliotheek
 UB = Universitätsbibliothek, Universiteitsbibliotheek, Universitetsbibliotek, Universitetsbiblioteket
 UB & LB = Universitäts- und Landesbibliothek
 UL = University Library
 ZB = Zentralbibliothek

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- Fig. 29 Otto of Freising, *Historia*. South-western Germany, ca 1157/1180. Banishment and burial of Gregory VII. Jena, Thüringer Universitäts- und Landesbibliothek, ms. Bos. q. 6, fol. 79^r. 852
- Fig. 30 Rudolf of Ems, *Weltchronik*. Southern Germany, ca 1300. Salvation of Hagar and Ismael. Munich, Bayerische Staatsbibliothek, Cgm 6406, fol. 17^r. 853
- Fig. 31 Toggenburg Chronicle, South-Western Germany, 1411. Jacob moves from Cannan to Egypt. Berlin, Kupferstichkabinett der Staatlichen Museen Preußischer Kulturbesitz, ms. 78 E1, fol. 62^r. 854
- Fig. 32 *Grandes Chroniques de France*. Paris, 1364–1380. Battle between Franks and Romans. Paris, Bibliothèque nationale de France, ms. fr. 2813, fol. 5^r. 858
- Fig. 33 Giovanni Colonna, *Mare historiarum*. France, 1447–1455. History of David and Solomon. Paris, Bibliothèque nationale de France, ms. lat. 4915, fol. 46^v. 859
- Fig. 34 Matthew Paris, *Chronica Maiora*, St. Albans, ca 1240–1253. Combat between Canute the Dane and Edmund Ironside. Cambridge, Corpus Christi College, ms. 26, p. 160. 862
- Fig. 35 Giovanni Villani, *Nuova Cronica*. Florence, mid-fourteenth century. The Florentines destroy Poggibonsi. Vatican, Biblioteca Apostolica Vaticana, Chig. L.VIII.295, fol. 114^v. 865
- Fig. 36 Peter of Eboli, *Liber ad Honorem Augusti*, Sicily, 1194/1197. Coronation of Henry VI. Berne, Burgerbibliothek, cod. 120 II, fol. 105^r. 866

Illustration to the article "Iohannes de Utino" by Andrea Worm

- Fig. 37 Iohannes de Utino, *Compilatio Nova*. Italy, 1352–1362. The opening end of a genealogical roll. London, British Library, Egerton 1518 (roll). © The British Library Board. 877

Illustration to the article "Jans [der] Enikel" by Graeme Dunphy

- Fig. 38 Jans der Enikel, *Weltchronik*. Noah releases the animals from the ark, among them the ram which discovers the wine. Regensburg, Thurn und Taxis Hofbibliothek, ms. Perg III, fol. 17^{vb}. 906

Illustration to the article "John of Worcester" by Paul Antony Hayward

- Fig. 39 John of Worcester, *Chronica chronicarum* (autograph). The upper panel illustrates the third nightmare of King Henry I in which he is confronted by the dismay of his clergy, the lower the storm at sea which caused the king to remit the Danegeld for seven years (1130). The observer at the upper left is the royal physician Grimbald, John's informant as to the contents of Henry's visions. Oxford, Corpus Christi College, ms. 157, p. 383. 942

Illustration to the article "Later Winchcombe Annals" by Paul Antony Hayward

- Fig. 40 A leaf from the *Later Annals of Winchcombe* showing the entries for 1203 (end) to 1206. The bell may anticipate the interdict of 1208. London, British Library, Cotton Faustina B.I, fol. 23^v. © The British Library Board. 999

Illustrations to the article "Layout" by Andrea Worm

- Fig. 41 Bede, *Historia ecclesiastica gentis Anglorum*. England, eighth century. London, British Library, Cotton Tiberius, C.II, fol. 94^r. © The British Library Board. 1003
- Fig. 42 Matthew Paris, *Chronica Maiora*, St. Albans, ca 1240–1253. Cambridge, Corpus Christi College, ms. 16, fol. 148^v. 1004
- Fig. 43 Eusebius of Caesarea, *Chronicon*. Italy, fifth century. Oxford, Bodleian Library, ms. auct. T.2.26, fol. 46^r. 1006
- Fig. 44 Sébastien Mamerot, *Les Passages d'outremer*. Bourges, 1474–1475. Paris, Bibliothèque nationale de France, ms. fr. 5594, fol. 176^v. 1007
- Fig. 45 *Christherre-Chronik* compilation, Southern Germany, ca 1370/1475. Munich, Bayerische Staatsbibliothek, cgm 5, fol. 25^v. 1009

Illustration to the article "Matt'ēos Urhayec'i" by Tara L. Andrews

- Fig. 46 Page from a codex from the Armenian monastery of Our Lady of Bzommar (Lebanon), showing the head of section that contains the *Chronicle* of Matt'ēos Urhayec'i. Collegeville, MI, Hill Museum and Manuscript Library, reproduced from Bzommar reproduced from Bzommar MS 449, p. 114^r. 1092

Illustration to the article "Monsters and monstrous races" by John B. Friedman

- Fig. 47 Hartman Schedel, *Liber chronicorum (Nuremberg Chronicle)*. Detail from T-O world map, showing 1. Multiple armed men; 2. Hairy riverine fish-eating women; 3. Himantopodes or backward-footed men; 4. Hippopodes or horse-footed men; 5. Dindymus, naked Indian sage. Taken from the facsimile by S. Füssel, 2001. 1120

Illustration to the article "Naaldwijk, Jan van" by Sjoerd Levelt

- Fig. 48 Jan van Naaldwijk, *First chronicle of Holland*, frontispiece; author's image and the story of King Donkey's Ears. London, British Library, Cotton Vitellius F xv, fol. 19^v. © The British Library Board. 1135

Illustrations to the article "Presentation Miniatures" by Kathrin Giogoli

- Fig. 49 Primat presenting his work to Philip III. Paris, Bibliothèque Sainte-Geneviève, ms. 782, fol. 1. © Bibliothèque Sainte-Geneviève, Paris. 1231

- Fig. 50 Presentation ceremony: Primat presenting his work to Philip III, under the aegis of Matthew of Vendôme. Paris, Bibliothèque Sainte-Geneviève, ms. 782, fol. 326^v. © Bibliothèque Sainte-Geneviève, Paris. 1232
- Fig. 51 A monk, probably Primat, presents his work to Saints Louis and Denis. Paris, Bibliothèque Nationale de France, ms. fr. 2608, fol. 1. 1233
- Illustration to the article "Rolevinck, Werner" by Andrea Worm*
- Fig. 52 Werner Rolewinck, *Fasciculus Temporum*, Cologne: Arnold ther Hoernen, 1474. King David. Cologne, Universitäts- und Stadtbibliothek, Cod. Enne 53, fol. 8^v-9^r. 1294
- Illustration to the article "Rubrics" by Stephanie Viereck Gibbs Kamath*
- Fig. 53 Marginal rubrics and early commentary in an English printed edition of Ranulf Higden's *Polychronicon* (translated by John Trevisa, with William Caxton's 1357-1460 continuation). [Westminster]: William Caxton, [1482], folio 286. Toronto, Victoria University, ISTC ih00267000. Image provided courtesy of the Centre for Reformation and Renaissance Studies, Victoria University. 1303
- Illustrations to the article "Rudimentum Novitiorum" by Andrea Worm*
- Fig. 54 *Rudimentum Novitiorum*, Lübeck: Lucas Brandis, 1475. Fifth age of the world, Alexander the Great and Caesar. Munich, Bayerische Staatsbibliothek, 2 Inc. c.a. 408m, fol. 11^v. 1305
- Fig. 55 *Rudimentum Novitiorum*, Lübeck: Lucas Brandis, 1475. Map of the world. Munich, Bayerische Staatsbibliothek, 2 Inc. c.a.408m, fol. 85^v-86^r. 1306
- Illustration to the article "Saxo Grammaticus" by Lars B. Mortensen*
- Fig. 56 Saxo Grammaticus, *Gesta Danorum*. A page of Saxo's working copy. Copenhagen, Kongelige Bibliotek, NKS 869 g 4^o, fol. 1^r (*fragmentum Andegavense*). Image published with permission of The Royal Library, Copenhagen, and produced by the Photographic Studio of the Royal Library. 1329
- Illustration to the article "Scala Mundi" by Andrea Worm*
- Fig. 57 *Scala Mundi*, England, mid-fourteenth century. Third age of the world. Cambridge, Corpus Christi College, ms. 194, fol. 32^r. 1332
- Illustration to the article "Schedel, Hartmann" by Nikolaus Henkel*
- Fig. 58 Schedel's *Nuremberg Chronicle*, stories of saints with portraits, and a cityscape of Eichstätt. Hartmann Schedel, *Chronica chronicarum*, 161^v-162^r. Taken from the facsimile *Hartmann Schedel, Weltchronik: Kolorierte Gesamtausgabe von 1493*, intr. and comm. S. Füssel (Augsburg 2001). Original in the Anna Amalia Bibliothek in Weimar (inc. 119). 1336
- Illustration to the article "Schilling, Diebold Jr." by Regula Schmid*
- Fig. 59 Diebold Schilling Jr., *Luzerner Bilderchronik*. Illustration of the battle of Murten (1476) of the Confederates against Charles the Bold. The (unidentified) painter based it directly on a historical painting executed for the government of Fribourg in 1480 by Hans Birchler from Berne. Facsimile (T. 141) of the edition of 1513, fol. 107b, rev. by R. Durrer and P. Hilber, ed. by the Einwohner- u. Korporationsgemeinde Luzern (Geneva 1932). Lucerne, Zentral- und Hochschulbibliothek, S. 23 fol. (original). © Zentralbibliothek Luzern. 1339

- Illustration to the article "Schilling, Diebold Sn." by Regula Schmid*
- Fig. 60 Diebold Schilling Sr., *Schlacht im Jammertal*. The legendary "Battle in the Valley of Misery [Jammertal]" of 1298, one of the first battles Berne fought against the surrounding nobility and the town of Fribourg. Ulrich von Erlach, ancestor of the patron and sponsor of the chronicle, is leading the host under the banners of Bern and its ally Solothurn. Berne, Burgerbibliothek, mss. h.h. I.16, fol. 48^r. Taken from the facsimile *Diebold Schillings Spiezer Bilderchronik*, H. Haerberli and Chr. von Steiger eds. (Lucerne 199). Original in Berne, Burgerbibliothek, mss. hist. helv. I. 16. © Burgerbibliothek Bern. 1341
- Illustration to the article "Schradin, Niklaus" by Regula Schmid*
- Fig. 61 Nikalus Schradin, *Cronigk*. The emperor and the electors. In the first printed chronicle of the Confederation, an epos of the Swabian War, in which the young Swiss Confederation faced the Swabian League and Maximilian I. The emperor is presented as the main source of legitimation. Edition, Sursee, 1500. Munich, Bayerische Staatsbibliothek, 4 Inc. ca 1818 d. 1344
- Illustration to the article "Sigebert of Gembloux" by Jeroen Deploige*
- Fig. 62 Sigebert of Gembloux, *Chronica*. Initial D of Dicturi in the continuation of Sigebert's *Chronicon* by Robert of Torigny, showing Sigebert dictating to a copyist. Avranches, Bibliothèque Municipale, ms. 159, fol. 70. Cliché Villes d'Avranches. 1360
- Illustration to the article "Simonetta, Giovanni" by Marcello Simonetta*
- Fig. 63 Epitaph of Giovanni Simonetta in the cloister of Santa Maria delle Grazie, Milan. Photograph by Giovanni Dall'Orto, March 6, 2008. 1365
- Illustration to the article "Six Ages of the World" by Graeme Dunphy*
- Fig. 64 Schedel's printed world chronicle. An apocalyptic image of the end of the world under the heading "seventh age"; the facing page has the passage *Von dem Antichrist*. Hartmann Schedel, *Chronica chronicarum*, 259^v. Taken from the facsimile *Hartmann Schedel, Weltchronik: Kolorierte Gesamtausgabe von 1493*, intr. and comm. S. Füssel (Augsburg 2001). Original in the Anna Amalia Bibliothek in Weimar (inc. 119). 1369
- Illustration to the article "Tschachtlan-Dittlinger Chronik von Bern" by Regula Schmid*
- Fig. 65 Tschachtlan-Dittlinger Chronik. Battle on the Lake of Zürich during the "Old Zürich War". The presentation of the scene on a "piece of earth" is typical for this chronicle. Zürich, Zentralbibliothek, ms. A 120, p. 912. 1450

Overview of Articles

The Encyclopedia of the Medieval Chronicle contains 22 leading articles which are designed to outline the shape of the field by focussing on genre and cultural spheres, 35 thematic articles on particular aspects of chronicles, including 15 on art-historical questions, and 2494 articles on particular works and authors, 14 of which are on groups of related works.

In the following list, the works/authors articles are given together with brief tabular information on their dates of writing, languages and provenance. Detail is kept to a minimum here to allow quick comparisons. When more than one century is indicated, the article may deal with an author whose active life (ignoring childhood years) straddled more than one century, or a work written over a period of time, or a series of works or versions. Where more than one language is noted, this may indicate a mixed-language text, or an author who wrote in several languages, or the existence of an important translation, though not all translations are listed here. Geographical tags are intended as general orientations only and are simplified to allow easy searching. As such they cannot reflect the complexity of the medieval situation, and must be understood in the context of the fuller information in the articles. In the *Annales*, *chronica* and *historia* groups, the word which principally governs the alphabetization within the group is rendered in bold.

1. Leading Articles

a. Generic overviews

Chronicles (terminology)
Annals
Cartulary chronicles and legal texts
Consularia and fasti
Crusading chronicles
Dhayl
Family chronicles
Rodoslovi
Sisterbooks
Town chronicles
World chronicles

b. Cultural spheres

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Classical historical writing
Dominican chronicle tradition
Early Christian historical writing
Franciscan chronicle tradition
Historiography of the Christian East
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Jewish chronicle tradition

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Renaissance historiography
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Teutonic Order chronicle tradition

2. Thematic Articles

a. Topics in chronicle studies

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Arthurian material
Astral phenomena
Authorship
Bible
Cartography and geographical excursus
Chronology and chronometry
Daniel's dream
Ethnography
Founding Heroes
Manuscript patrons and provenance
Manuscript production in England
Monsters and monstrous races
Nine Worthies
Readers and listeners
Six Ages of the World
Translatio imperii
Translation of chronicles
Verse and prose
Women chroniclers and chronicles for women

b. Art historical articles

Author portraits
Diagrammatic chronicles
Froissart illustration cycles
Genealogical rolls and charts
Heraldry
Illuminators
Illustration cycles
Illustration formats
Layout
Presentation Miniatures
Rubrics
Text-image relationship
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Visual propaganda
Workshops

3. Works/Authors Articles

a. Overview of group articles

Annals of Portugal
 Brachéa Chroniká
 Catalan universal chronicles
 Chronicones Barcinonenses
 Chronicones Rivipullenses
 Family chronicles of the Czech Lands
 Genealogical Chronicles in Anglo-Norman
 Genealogical Chronicles in English and Latin
 Genealogical Chronicles in French and Latin
 London Chronicles
 Norman Annals
 Ottoman anonymous chronicles
 Regnal lists of Scotland
 Serbian Annals
 Syriac Short Chronicles

b. Tabular list of all Works and Authors Articles

Lemma	Century	Language	Provenance
A tous nobles	15	French	France
A Tretis Compiled out of Diverse Cronicles	15	English	England
Aachener Chronik	15	German	Germany
Abbo of Fleury	10-11	Latin	France
Abbo of St. Germain	9-10	Latin	France
Abbreviatio gestorum regum Francorum	12-13	Latin	France
Ablauff a Rheno, Eberhard	15-16	Latin	Czech lands
Abraham bar Hiyya of Barcelona	12	Hebrew	Aragon
Abraham ben Solomon of Tortutiel	16	Hebrew	Africa
Abraham ibn Daud	12	Hebrew	Castile
Abū al-Fidā'	13-14	Arabic	Syria
Abū Hāmid al-Qudsi	15	Arabic	Egypt
Abu Mikhnaf	8	Arabic	Mesopotamia
Abū Nasr Yaḥyā ibn Jarīr	11	Arabic	Mesopotamia
'Abū Shāma, Shihāb al-Dīn 'Abd al-Rahmān	13	Arabic	Syria
Academic Chronicle	15	Russian Church Slavonic	Russia
Acta des Tyrolerkriegs	15	German	Switzerland
Acta Murensia	11	Latin	Switzerland
Acta quedam notatu digna	15	Latin	Poland
Adam of Bremen	11	Latin	Germany
Adam of Clermont	13	Latin	France
Adam of Domerham	13	Latin	England
Adam of Usk	14-15	Latin	England
Adelbert of Heidenheim	12	Latin	Germany
Adémar of Chabannes	10	Latin	France
Ado of Vienne	9	Latin	France

Lemma	Century	Language	Provenance
Adrian of Oudenbosch	15	Latin	Low Countries
Aelred of Rievaulx	12	Latin	England
Æthelweard	10	Latin	England
Agapius of Manbij	10	Arabic	Syria
Agat'angelos	5	Armenian	Armenia
Agathias of Myrina	6	Greek	Byzantium
Agazzari, Giovanni	15	Latin	Italy
Agio of Vabres	10	Latin	France
Agnellus of Ravenna	9	Latin	Italy
Ágrip af Noregs Konunga Sogum	12	Norse	Norway
Ahimaatz ben Paltiel	11	Hebrew	Italy
Ailnoth of Odense	12	Latin	Denmark
Aimon of Fleury	10	Latin	France
Akropolites, Georgios	13	Greek	Byzantium
Akropolites, Konstantinos	13-14	Greek	Byzantium
Alberich of Troisfontaines	13	Latin	France
Albert of Aachen	12	Latin	Germany
Albert of Diessen	14	Latin	Germany
Albert of Stade	13	Latin	Germany
Albertucci de' Borselli, Girolamo	15	Latin	Italy
Albertus monachus	15	Latin	Germany
Albino, Giovanni	15-16	Latin	Italy
Albrecht of Bonstetten	15	Latin, German	Germany
Albrecht von Bardewik	14	Low German	Germany
Alderexcellenteste Cronijcke van Brabant	15	Dutch	Low Countries
Aldfrysk Kronykje	15	Frisian	Low Countries
Alexander monachus	12-13	Latin	Italy
Alexander of Telesse	12	Latin	Italy
Alfieri, Ogerio	13	Latin	Italy
Alfonso X of Castile and León	13	Castilian	Castile
Alfred of Beverley	12	Latin	England
Aliprandi, Bonamente	14-15	Italian	Italy
Alle bocche della piazza	15	Italian	Italy
Alpert of Metz	10-11	Latin	France, Low Countries
Ältere Hochmeisterchronik	15	German	Germany
Ältere Livländische Reimchronik	13	German	Germany, Livonia
Álvares, Frei João	15	Portuguese	Portugal
Amatus of Montecassino	11	Latin, French	Italy
Ambroise of Normandy	12	Anglo-Norman	France, England
Ammianus Marcellinus	4	Latin	Italy
Anastasius Bibliothecarius	9	Latin	Italy
Andechser Chronik	15	Latin, German	Germany
André, Bernard	15-16	Latin	France, England
Andreas de Reduciis de Quero	14-15	Latin	Italy
Andreas of Bergamo	9	Latin	Italy
Andreas of Fleury	11	Latin	France
Andreas of Hungary	13	Latin	Hungary, France
Andreas of Marchiennes	12	Latin	Low Countries
Andreas of Regensburg	15	Latin, German	Germany

Lemma	Century	Language	Provenance
Andrew of Wyntoun	14–15	English	Scotland
Anelier, Guillaume	13	Occitan	France
Angelo da Clareno	13–14	Latin	Italy
Anglo-Saxon Chronicle	9–12	English, Latin	England
Anianus of Alexandria	5	Greek	Egypt
Anianus de Cousserre	15	Latin	Low Countries
Anna Komnene	12	Greek	Byzantium
Anna von Munzingen	14	Latin, German	Germany
Annales Admontenses	12–13	Latin	Austria
Annales Agrippinenses	14	Latin	Germany
Annales Alamannici	8–10	Latin	Germany
Annals of [all] Saints' Island on Lough Ree	14–15	Latin	Ireland
Annales Altahenses	11	Latin	Germany
Annales Andecavenses	5	Latin	Gaul (France)
Annales Anglosaxonici breves	11–13	Latin, English	England
Annales Aquenses	12	Latin	Germany
Annales Barenses	11	Latin	Italy
Annales Beneventani	8–12	Latin	Italy
Annales Bertiniani	9	Latin	France
Annales Blandinienses	11–14	Latin	Low Countries
Annals of Boyle	13	Latin, Irish	Ireland
Annals of Burton	13	Latin	England
Annales Cambriae	11–13	Latin	Wales
Annales capituli Cracoviensis	13	Latin	Poland
Annales capituli Posnaniensis	13	Latin	Poland
Annales Cestrienses	13	Latin	England
Annals of Christ Church, Dublin	14	Latin	Ireland
Annales Cicestrenses	12	Latin	England
Annals of Clonmacnoise	17	Irish, English	Ireland
Annals of Coggeshall	12	Latin	England
Annales Colecestrenses	14	Latin	England
Annals of Connacht	15–16	Latin, Irish	Ireland
Annals of Croxden Abbey	14	Latin	England
Annals of Dore Abbey	13	Latin	England
Annales de Dunstaplia	13	Latin	England
Annales Ecclesiae Roffensis	14	Latin	England
Annales Egmondenses	12	Latin	Low Countries
Annales qui dicuntur Einhardi	9	Latin	Germany
Annales Erphordenses Fratrum Praedicatorum	13	Latin	Germany
Annales Fuldenses	9	Latin	Germany
Annales Gandenses	14	Latin	Low Countries
Annales Garstenses	13	Latin	Austria
Annales Gradicenses et Opatovicenses	12	Latin	Bohemia
Annals of Hailes	13–14	Latin	England
Annales Herbipolenses	12	Latin	Germany
Annales Hildesheimenses	10–12	Latin	Germany
Annales Ianuenses	12–13	Latin	Italy
Annals of Inisfallen	11–14	Latin, Irish	Ireland
Annals of Kingswood	14	Latin	England

Lemma	Century	Language	Provenance
Annales Laureshamenses	8	Latin	Germany
Annals of Lecan	14–15	Irish	Ireland
Annals of Lewes	12–14	Latin	England
Annales Lindisfarnenses et Dunelmenses	12	Latin	England
Annals of Loch Cé	16	Irish	Ireland
Annales Lubicenses	14	Latin	Germany
Annales Lundenses	13	Latin	Denmark
Annales Magdeburgenses	12	Latin	Germany
Annales de Margan	13	Latin	Wales
Annales Mellicenses	12–16	Latin	Austria
Annales Mettenses Priores	9	Latin	France
Annales Miechovienses	15	Latin	Poland
Annals of Multyfarnham	13	Latin	Ireland
Annals of New Ross	14	Latin	Ireland
Annales Palidenses	12	Latin	Germany
Annales Parchenses	12–13	Latin	Low Countries
Annales Paulini	14	Latin	England
Annales Pegavienses	12	Latin	Germany
Annali e cronaca di Perugia	14	Italian	Italy
Annals of Plympton	12	Latin	England
Annales Poloniae Minoris	15	Latin	Poland
Annals of Portugal	11–13	Latin	Portugal
Annales Posenienses	12–13	Latin	Hungary
Annales Praedicatorum Vindobonensium	13	Latin, German	Austria
Annales Quedlinburgenses	11	Latin	Germany
Annales regni Francorum	8–9	Latin	Germany
Annales Ricardi Secundi et Henrici quarti	14	Latin, English	England
Annals of Rievaulx	12	Latin	England
Annála Ríoghachta Éireann	17	Irish	Ireland
Annales Ripenses	14	Latin	Denmark
Annales Rodenses	12	Latin	Low Countries
Annals of Roscrea	17	Latin	Ireland
Annales Rosenfeldenses	12	Latin	Germany
Annales Rotomagenses	11	Latin	France
Annales Ryenses	13	Latin, Danish	Denmark
Annales Sancti Amandi	8–9	Latin	France
Annales Sanctae Crucis Polonici	14	Latin	Poland
Annales Sancti Edmundi	13	Latin	England
Annals of St. Mary's, Dublin	15	Latin	Ireland
Annales Sanctae Mariae Ultrajectenses	12	Latin	Low Countries
Annals of St. Neots	11	Latin	England
Annals of St. Osyth's	12	Latin	England
Annales Sancti Pauli Londoniensis	13	Latin	England
Annales Scotorum Vindobonensium	13	Latin	Austria
Annals of Sherborne Abbey	15	Latin	England
Annales Siculi	13	Latin	Italy
Annals of Stanley	13	Latin	England
Annals of Thorney Abbey	12–15	Latin	England
Annales Thorunienses	13–16	Latin	Poland
Annales Tielenses	14–15	Latin	Low Countries

Lemma	Century	Language	Provenance
Annals of Tigernach	12	Latin, Irish	Ireland
Anales toledanos	13	Latin, Castilian	Castile
Annals of Ulster	15–16	Latin, Irish	Ireland
Annals Valencians	13–15	Catalan	Catalonia
Annales Vedastini	9	Latin	France
Annales Wormantienses	13	Latin	Germany
Annales qui dicuntur Xantenses	8–9	Latin	Germany
Annals for years 1–594 in Domitian A.xiii	13	Latin	England
Annales Zwetlenses	12–14	Latin	Austria
Annalista Saxo	12	Latin	Germany
Annolied	11	German	Germany
Anonimale Chronicle	14	Anglo-Norman	England
Anonimo Romano	14	Italian	Italy
Anonyme Chronik von 1445	15	German	Switzerland
Anonyme de Béthune	13	French	France
Anonymi Barenensis Chronicon	12	Latin	Italy
Anonymi chronica imperatorum Heinrico V dedicate	12	Latin	Germany
Anonymi Valesiani pars posterior	6	Latin	Italy
Anonymous Short Chronicle of Cyprus	15	French, Italian	Cyprus
Anonymus Belae regis notarius	13	Latin	Hungary
Anonymus Haserensis	11	Latin	Germany
Anonymus Leobiensis	14	Latin	Austria
Anonymus Matritensis	9	Greek	Byzantium
Anonymus Minorita	14	Latin etc.	Hungary
Ansbert	12–13	Latin	Austria
Anselm of Havelberg	12	Latin	Germany
Anselm of Liège	11	Latin	Low Countries
Anselmus de Vairano	12	Latin	Italy
Antoninus of Florence	15	Latin	Italy
Antonio da Barga	15	Latin	Italy
Antonio di Buccio	14–15	Italian	Italy
Antonio di Niccolò	15	Latin	Italy
Antonio di Pietro dello Schiavo	15	Latin	Italy
Apollodorus of Athens	2 BC	Greek	Egypt, Asia Minor
Appenwiler, Erhard	15	Latin, German	Germany
Apud Stargardenses	14	Latin	Poland
Ari Þorgilsson inn fróði	11–12	Norse	Iceland
Aristakēs Lastivertc'i	11	Armenian	Asia Minor
Aristobulus	2	Greek	Egypt
Arluno, Bernardino	15–16	Latin	Italy
Arnaldus de Verdala	14	Latin	France
Arnold of Lübeck	12–13	Latin	Germany
Arnold of Quedlinburg	13	Latin	Germany
Arnoldi, Heinrich	15	Latin	Germany
Arnpeck, Veit	15	Latin, German	Germany
Arnulf of Milan	11	Latin	Italy
Arreglo toledano de la Crónica de 1344	15	Castilian	Castile
Artapanus	3 BC–2 BC	Greek	Egypt
Arthur	14	English	England

Lemma	Century	Language	Provenance
Artzt, Eikhart	15	German	Germany
Asser	9–10	Latin	England
Astronomus	9	Latin	France
Attaliates, Michael	11	Greek	Byzantium
Auchinleck Chronicle	15	English	Scotland
Auctarium Affligemense Sigeberti Gemblacensis Chronographiae	12	Latin	Low Countries
Augsburger Chronik von der Gründung der Stadt bis zum Jahr 1469	15	German	Germany
Augustine of Hippo	4–5	Latin	Africa
Augustine of Olomouc	15–16	Latin	Moravia
Augustine of Stargard	14	Latin	Poland
Aurelius, Cornelius	15–16	Dutch	Low Countries
Aylini, Iohannes, de Maniaco	14	Latin	Italy
Aymeric de Peyrac	14–15	Latin	France
al-'Aynī	14–15	Arabic	Syria, Egypt
al-Azraqī	9	Arabic	Arabia
B. de Canals	14	Latin	Catalonia
al-Balādhurī	9	Arabic	Mesopotamia
al-Balawī	10	Arabic	Egypt
Bämmler, Johann	15	Latin	Germany
Barbaro, Giosafat	15	Italian	Italy, Persia, Russia
Barbaro, Niccolò	15	Italian	Italy, Byzantium
Barbieri, Filippo	15	Latin	Italy, Hungary, Castile
Barbour, John	14	English	Scotland
Barḥadbshabba 'Arbaya	6	Syriac	Syria
Barlings and Hagneby Chronicles	13–14	Latin	England
Barnwell Chronicle	13	Latin	England
Bartholomaeus of Drahonice	15	Latin	Bohemia
Bartholomaeus of Neocastro	13	Latin	Italy
Bartholomäus van der Lake	15	Low German	Germany
Bartolf of Nangis	12	Latin	France
Bartolomeo della Pugliola	14–15	Italian	Italy
Bartolomeo di ser Gorello	14	Italian	Italy
Basin, Thomas	15	Latin	France, Low Countries
Basler Schwabenkriegschronik	16	German	Switzerland
Batereau, Jean	15	Latin	France
Battagli, Marco, of Rimini	14	Latin	Italy
Baudouin of Ninove	13	Latin	Low Countries
Baudri of Bourgueil	11–12	Latin	France
Baybars al-Mansūrī	13–14	Arabic	Egypt, Syria
al-Baydāwī	13	Persian	Persia
Bayeux Tapestry	11	Latin	England
Bayhaqī	11	Persian	Persia
Beauchamp Pageant	15	English	England
Beccadelli, Antonio	15	Latin	Italy
Beck, Konrad	15–16	German	Germany

Lemma	Century	Language	Provenance
Bede	7-8	Latin	England
Beginsel des lantz van Gelre	15	Dutch, Latin, German	Low Countries
Behaim, Albert	13	Latin, German	Germany
Beheim, Michel	15	German	Germany
Beinheim, Heinrich von	15	Latin, German	Switzerland
Beka, Bartholomaeus de	15	Latin	Low Countries
Beke, Johannes de	14	Latin, Dutch	Low Countries
Belarusian-Lithuanian Chronicles	15-16	Ruthenian Church Slavonic	Lithuania
Bella Campestria	14-15	Latin	Low Countries
Benedict of St. Andrea	10	Latin	Italy
Benedykt of Poznań	15-16	Latin	Poland
Beneš Krabice of Weitmil	14	Latin	Bohemia
Beneš of Hořovice	14-15	Czech	Bohemia
Benet, John	15	Latin	England
Benoît de Sainte-Maure	12	French	France
Benzo of Alba	11	Latin	Italy
Benzo of Alessandria	14	Latin	Italy
Bérard of Tournus	13	Latin	France
Berard, John	11	Latin	Italy
Berchtold of Kremsmünster	13-14	Latin	Austria
Bereith, Johann	15	German	Germany
Bermondsey Annals	15	Latin	England
Bernard Gui	13-14	Latin	France
Berner Chronik des Schwabenkriegs	16	German	Switzerland
Bernis, Michel du	15	Occitan	France
Bernold of St. Blasien	11	Latin	Switzerland
Berossus	4 BC-3 BC	Greek	Mesopotamia
Bertarius of Verdun	9-10	Latin	France
Berthold of Reichenau	11	Latin	Germany
Berthold of Zwiefalten	12	Latin	Germany
Bever, John	13-14	Latin	England
Bevergern, Arnd	15	Low German	Germany
Beyer, Christoph	15-16	Low German	Germany
Bezanis, Albertus de	14	Latin	Italy
Bidlisi, Idrīs	15-16	Persian	Ottoman Empire
Bijndop, Jacob	15	Latin	Low Countries
Bindino di Cialli da Travale	14-15	Italian	Italy
Biondo, Flavio	15	Latin	Italy
Birk, Johannes	15	Latin, German	Germany
Bitschin, Conrad	15	Latin	Poland
Bitschin, Peter	14	Latin, Low German	Poland, Germany
Blacman, John	15	Latin	England
Blind Harry	15	English	Scotland
Blondel, Robert	15	Latin	France
Blumenau, Laurentius	15	Latin	Germany
Boades, Bernat	17	Catalan	Catalonia
Boccaccio, Giovanni	14	Latin, Italian	Italy

Lemma	Century	Language	Provenance
Boece, Hector	15-16	Latin	Scotland
Boglunga søgur	13	Norse	Norway
Bollstatter, Konrad	15	German	Germany
Bomhower, Christian	15-16	Low German	Livonia
Boncompagno da Signa	12-13	Latin	Italy
Bonfini, Antonio	15	Latin	Italy, Hungary
Bonifacius de Morano	14	Latin	Italy
Bonincontri, Lorenzo	15	Latin	Italy
Bonivard, François	16	French	Switzerland
Bonizo of Sutri	11	Latin	Italy
Bonvesin da la Riva	13-14	Latin, Italian	Italy
Book of Cuanu	10	Irish	Ireland
Book of Dub Dá Leithe	11?	Irish?	Ireland
Borgeni, Caspar	15	Latin, German	Poland, Germany
Borrellus scolasticus	11	Latin	Catalonia
Boscà, Joan Francesc	15	Catalan	Catalonia
Bossi, Donato	15	Latin	Italy
Bote, Hermen	15-16	Low German	Germany
Bote, Konrad	15	Low German	Germany
Bouchart, Alain	15	French	France
Bouchet, Jean	15-16	French	France
Bourgeois de Valenciennes	13-14	French	France
Boustronios, Georgios	15	Greek	Cyprus
Bower, Walter	15	Latin	Scotland
Boysset, Bertrand	14-15	Latin, French	France
Bozner Chronik	14	German	Italy
Brabantsche Yeesten Continuation	15	Dutch	Low Countries
Bracciolini, Giovanni Francesco Poggio	15	Latin	Italy
Brachéa Chroniká	10-18	Greek	Byzantium
Brando, Johannes	14-15	Latin	Low Countries
Braunschweiger Stadtfehde	15	Low German	Germany
Braunschweigische Reimchronik	13	German, Low German	Germany
Breisacher Reimchronik	15	German	Germany
Brenhinedd y Saesson and Brut y Tywysogyon	12-13	Welsh	Wales
Breve chronicon Austriacum 1018-1279	13	Latin	Austria
Breve chronicon Austriacum 1402-43	15	Latin, German	Austria
Breve chronicon Austriacum Mellicense ad annum 1157	12	Latin	Austria
Breve chronicon Austriacum Mellicense ad annum 1464	15	Latin	Austria
Breve chronicon Austriae 1359-1396	14	Latin	Austria
Breve chronicon Austriae 1368-1458	15	Latin	Austria
Breve chronicon Bohemiae 938-1283	13-14	Latin	Austria?
Breve chronicon Bohemiae 1402-1411	15	Latin	Bohemia
Breve chronicon Bremense	11	Latin	Germany
Breve chronicon de rebus Siculis	13	Latin	Italy
Breve chronicon monasterii Stamsensis	15	Latin	Austria
Breve Chronicon Regum Langobardorum et Augustorum Francici generis	9?	Latin	Italy

Lemma	Century	Language	Provenance
Breve chronicon rerum Austriacarum 1415–57	15	Latin	Austria
Breviculi Egmundenses	12–14	Latin	Low Countries
Brevis cronica de et super factis insulae Siciliae	15	Latin	Italy
Brevis cronica Scottorum	16	English	Scotland
Brevis historia monasterii Rivipullensis	12	Latin	Catalonia
Brevis Historia S. Iuliani Turonensis	11	Latin	France
Brevis Relatio de Guillelmo Nobilissimo comite Normannorum	12	Latin	France, England
Bridlington Chronicle	14	Latin	England
Bristowe Chronicle	15–17	English	England
Brompton, John	14	Latin	England
Bruni, Leonardo	14–15	Latin	Italy
Bruno of Magdeburg	11	Latin	Germany
Brut Abregé	14	Anglo-Norman	England
Bryennios, Nikephoros	11–12	Greek	Byzantium
Buccio di Ranallo	14	Italian	Italy
Buch der Könige alter ê und niuwer ê	13	German	Germany
Bugenhagen, Johannes	16	Latin	Poland, Germany
Bulgarian Anonymous Chronicle	15	Ruthenian Bulgarian Church Slavonic	Bulgaria
Bulgarian Apocryphal Chronicle	11	Bulgarian Church Slavonic	Bulgaria
Bulgarian Chronograph	10	Bulgarian Church Slavonic	Bulgaria
Bulgarian Short Chronicle	14	Bulgarian Church Slavonic	Bulgaria
Buonaccorsi, Filippo	15	Latin	Italy, Poland
Buoninsegni, Domenico di Leonardo	15	Italian	Italy
Burchard of Ursperg	12–13	Latin	Germany
Burgmann, Nikolaus	14–15	Latin	Germany
Burkhard of Hall	13	Latin	Germany
Burton, Thomas	14–15	Latin	England
Busch, Johannes	15	Latin	Low Countries
But, Adrian de	15	Latin	Low Countries
Byrhtferth of Ramsey	11–12	Latin, English	England
Cabaret d'Orville	15	French	France
Cadamosto, Alvise	15	Italian	Italy
Caesarius of Heisterbach	12–13	Latin	Germany
Caffaro of Caschifellone	11–12	Latin	Italy
Cagnola, Giovan Pietro	15–16	Italian	Italy
Calco, Tristano	15–16	Latin	Italy
Caleffini, Ugo	15	Italian	Italy
Cambi, Giovanni	15	Italian	Italy
Camminer Chronik	14	Latin	Poland, Germany
Candida, Giovanni di	15–16	Latin	Italy, France
Candidus of Isauria	5	Greek	Byzantium
Canon of Sambia	14	Latin	Germany, Poland
Canso d'Antiocha	13	Occitan	France
Cantatorium Sancti Huberti	12	Latin	Low Countries

Lemma	Century	Language	Provenance
Canterbury Cathedral Chronicle	13	French	England
Cantilupe, Nicholas	15	Latin	England
Cantinelli, Pietro	13	Latin	Italy
Caoursin, Guillelmus	15	Latin	Low Countries, Greece
Capgrave, John	15	Latin, English	England
Capponi, Gino di Neri	14–15	Italian	Italy
Capponi, Neri di Gino	15	Italian	Italy
Capriolo, Elia	15–16	Latin	Italy
Carbone, Ludovico	15	Latin	Italy
Carbonell i de Soler, Pere Miquel	15–16	Catalan	Catalonia
Caresini, Raffaino	14	Latin	Italy
Carlos de Viana	15	Navarro-Aragonese	Navarre
Carmen de bello Saxonico	11	Latin	Germany
Caroldo, Gian Giacomo	16	Italian	Italy
Carrillo de Huete, Pedro	15	Castilian	Castile
Cartagena, Alonso de	15	Castilian	Castile
Case, Thomas	15	Latin	Ireland
Cassiodorus	6	Latin	Italy, Byzantium
Cassius Dio	2–3	Greek	Italy
Castel, Jean	15	French	France
Castor of Rhodes	1 BC	Greek	Greece
Catalan universal chronicles	15	Catalan	Catalonia
Catalogus episcoporum Ultrajectorum	14	Latin	Low Countries
Cavalcanti, Giovanni	15	Italian	Italy
Caxton, William	15	English	England
Celtis, Konrad	15	Latin	Germany
Cerretani, Bartolomeo	15–16	Italian	Italy
Chalkondyles, Laonikos	15	Greek	Greece
Chambre, William	14	Latin	England
Chandos Herald	14	French	Low Countries, England
Chanson d'Antioche	12–13	French	France
Chanson de la Croisade contre les Albigeois	13	Occitan	France
Charles IV	14	Latin	Switzerland
Chartier, Jean	15	Latin, French	France
Chastel, Nicod du	15	Latin	Switzerland
Chastelain, George	15	French, Latin, Dutch	France
Chiabrera, Giovanni	15	Latin	Italy
Chinazzo, Daniel	14–15	Italian	Italy
Chortasmenos, Ioannes	14–15	Greek	Byzantium
Christherre-Chronik	13	German	Germany
Christian Kuchmeister	14	German	Switzerland
Christian of Mainz	13	Latin	Germany
Christian von Geren	15	Latin, Low German	Germany
Christine de Pizan	14–15	French	France
Christoph of Týn	15–16	German	Bohemia

Lemma	Century	Language	Provenance
Chronicle of 754	8	Latin	Hispania
Chronicle of 811	9	Latin	Byzantium
Chronicles of 819 and 846	9	Syriac	Syria
Chronicle of 1234	13	Syriac	Mesopotamia
Crónica de 1404	15	Galician	Galicia
Crónica de 1419	15	Portuguese	Portugal
Chronicon <i>abbatiae</i> Fructuariensis	13-15	Latin	Italy
Chronicon <i>abbatiae</i> Rameseiensis	12	Latin	England
Chronicon <i>abbatum</i> Altenbergensium	16	Latin	Germany
Chronique des <i>abbés</i> de Saint-Ouen de Rouen	14	French	France
Chronica <i>Adefonsi</i> Imperatoris	12	Latin	Castile
Chronicon <i>Aedis Christi</i>	14	Latin	England
Chronica <i>Albeldense</i>	9	Latin	Asturias, León
Chronicon <i>Aldenburgensis</i> monasterii maius	15	Latin	Low Countries
Chronique d' <i>Alençon</i>	15-16	French	France
Crónica de <i>Alfonso</i> III de León	9-10	Latin	Asturias, León
Chronicon <i>Altinate</i>	12-13	Latin	Italy
Chronicon <i>Amalphitanum</i>	12-13	Latin	Italy
Chronicon <i>Ammenslebiense</i>	14	Latin	Germany
Chronicon <i>Angliae</i> de regnis Henrici IV, Henrici V, Henrici VI	15	Latin	England
Chronicon <i>Angliae</i> Petroburgense	14	Latin	England
Chronicon <i>Anianense</i>	9-12	Latin	France
Chroniques <i>annaulx</i>	15	Latin, French	France
Crónica <i>anónima</i> de Enrique IV	15	Castilian	Castile
Crónica <i>anónima</i> de los Reyes de Taifas	12	Arabic	Muslim Spain
Cronachetta <i>anonima</i> delle cose dell'Aquila	15	Italian	Italy
Crónicas <i>anónimas</i> de Sahagún	12-14	Castilian	Castile
Chronica <i>anonyma</i> Ordinis Minorum provinciae Saxoniae	13	Latin	Germany
Chronique <i>anonyme</i> 814-1377	15	French	France
Chronicon <i>anonymi</i> ab orbe condito usque ad annum 1161	12	Latin	France
Chronique <i>anonyme</i> ab orbe condito usque ad annum 1380	15	French	France
Chronique <i>anonyme</i> finissant en 1308	14	French	France
Chronique <i>anonyme</i> finissant en 1356	14	French	France
Chronique <i>anonyme</i> finissant en 1380	15	French	France
Chronique <i>anonyme</i> finissant en 1383	14-15	French	France
Chronique <i>anonyme</i> des Rois de France finissant en 1286	13	French	France
Chronique <i>anonyme</i> universelle à la mort de Charles VII	15	French	France
Chronicon <i>anonymi</i> Cantuariensis	14	Latin	England
Chronik des <i>Anonymus</i> vom Prälatenkrieg	15	Low German	Germany
Cronachetta <i>antica</i> di Firenze	13	Italian	Italy
Cronichetta <i>antichissima</i> della città di Firenze	14	Italian	Italy
Chronica <i>antiqua</i> conventus S. Catharinae de Pisis	14-15	Latin	Italy
Chronicon <i>antistitum</i> Viennensium	13	Latin	France

Lemma	Century	Language	Provenance
Chronicle of <i>Arbela</i>	6	Syriac	Syria
Chronica de <i>archiepiscopis</i> Eboracensis	12	Latin	England
Chronicon <i>archiepiscoporum</i> Rothomagensium	15	Latin	France
Chronicon <i>archiepiscoporum</i> Turonensium	13	Latin	France
Chronique <i>artésienne</i>	14	French	France
Chronicon <i>Astense</i> parvum	13	Latin	Italy
Chronicon <i>Aulae Regiae</i>	14	Latin	Bohemia
Chronik des <i>Bamberger</i> Immunitätenstreites	15	German	Germany
Chronicones <i>Barcinonenses</i>	12-15	Latin	Catalonia
Chronicle of <i>Battle</i> Abbey I	12	Latin	England
Chronicle of <i>Battle</i> Abbey II	13	Latin	England
Chronique dite de <i>Baudouin</i> d'Avesnes	13	French, Latin	France
Chronique <i>béarnaise</i> inédite du XIV ^e siècle	14	Occitan	France
Chronicon <i>Beccensis</i> abbatiae	15	Latin	France
Chronicle of the so-called <i>Beneš</i> the Minorite	14	Latin	Bohemia
Chronicon <i>Beneventani</i> monasterii Sanctae Sophiae	12	Latin	Italy
Cronica de <i>Berno</i>	14	Latin	Switzerland
Chronicon <i>Besuense</i>	12	Latin	France
Croniken van den <i>biscopopen</i> van Utrecht	14	Dutch	Low Countries
Cronica <i>Boemorum</i> auctore canonico S. Blasii Brunsvicensi	13	Latin	Germany
Chronicon <i>Boemiae</i> Lipsiense	15	Latin	Bohemia
Chronicon <i>Boemiae</i> Pragense	15	Latin	Bohemia
Chronica <i>Boemorum</i> [anonymi]	15	Latin	Bohemia
Chronicon <i>Bononiense</i>	12-13	Latin	Italy
Cornyke van <i>Brabant</i> int prose int corte	15	Dutch	Low Countries
Chronica <i>Bremensis</i>	14-15	Low German	Germany
Chronicon <i>breve</i> Alamannicum	9	Latin	Germany
Chronicon <i>breve</i> monasterio Canigonensis	12	Latin	Catalonia
Chronicon <i>breve</i> Montisregalis	14-15	Latin	Italy
Chronicon <i>breve</i> Northmannicum	12	Latin	Italy
Chronicon <i>breve</i> regni Bohemiae saeculi XV	15	Latin	Bohemia
Crónicas <i>Breves</i> de Santa Cruz de Coimbra	15	Portuguese	Portugal
Cronica <i>brevis</i> composita de et super factis insule Sicilie	14	Latin	Italy
Chronicon <i>Briocense</i>	15	Latin	France
Chronicum <i>Britannicum</i>	12-14	Latin	France
Chronicon <i>Bruxellense</i>	11	Greek	Byzantium
Chronicon <i>Budense</i>	15	Latin	Hungary
Chronik der <i>Burgunderkriege</i>	15	German	Switzerland
Cronica <i>Buriensis</i>	14	Latin	England
Chronicle of <i>Bury</i> St. Edmunds	13	Latin	England
Chronicon <i>Cadomensis</i> anonymi	14	Latin	France
Chronicon <i>Campi S. Mariae</i>	15	Latin	Germany
Crónica <i>carolingia</i>	14	Castilian	Castile
Crónica de <i>Castilla</i>	13	Castilian	Castile
Chroniques de la <i>chambre</i> des comptes	14-15	Latin, French	France
Chroniques de la <i>Charité</i>	16	Latin, French	France

Lemma	Century	Language	Provenance
Chronicle of the Civil Wars of Edward II	14	Latin	England
Chronicon Clarevallense	13	Latin	France
Chronicon Cluniacense	15	Latin	France
Chronicon Colmariense	14	Latin	Germany, France
Chronicon comitum Capuae	10	Latin	Italy
Chronique des comtes de Dagsburg et des seigneurs de Baufremont	18	French	France
Chronique des comtes d'Eu	14	Latin, French	France
Crónica do Condestável	15	Portuguese	Portugal
Chronica conflictus Wladislai regis Poloniae cum Cruciferis anno Christi 1410	15	Latin	Poland
Crónica da conquista do Algarve	14	Portuguese	Portugal
Chronicon Constantiense	15	Latin, German	Switzerland
Chronica conventus Ordinis Fratrum Minorum prope Isenacum	15	Latin	Germany
Chronique dite des Cordeliers	15	French	France
Chronicon Cracoviensis	15	Latin	Poland
Cronaca di Cremona 1399–1442	15	Italian	Italy
Cronaca di Cremona 1494–1525	16	Italian	Italy
Chronicon Cremonense 1310–1317	14	Latin	Italy
Chronicon Cunei	12–15	Latin	Italy
Chronica Danielis de comitibus Angleriae	12	Latin	Italy
Chronicon Dertusense I	13–14	Occitan	Catalonia
Chronicon Dertusense II	12–13	Latin	Catalonia
Chronica dominorum abbatum huius Tegernseensis monasterii	15	Latin	Germany
Chronica dominorum regni Siciliae	14	Latin	Italy
Crónica de don Álvaro de Luna	15	Castilian	Castile
Chronicon Dubnicense	15	Latin	Hungary
Chronica de ducibus Bavariae	14	Latin	Germany
Chronicon ducum Austriae	14	Latin	Austria
Chronicon ducum Brabantiae	15	Latin	Low Countries
Chronica ducum de Brunsvick	13	Latin	Germany
Chronicon ducum et principum Beneventi, Salerni et Capuae et ducum Neapolis	10	Latin	Italy
Cronike van der Duytscher Oirden	15	Dutch, German	Low Countries
Chronicon Eberheimense	12	Latin	Germany, France
Chronicon ecclesiae beatae Mariae de Lochis	12	Latin	France
Chronicon ecclesiae Ripensis	13	Latin	Denmark
Chronicon ecclesiae S. Andreae Leodiensis	15	Dutch	Low Countries
Chronicon Edessenum	6	Syriac	Asia Minor
Chronicon Egmondanum	13	Latin	Low Countries
Chronicon de electione Hugonis abbatis	13	Latin	England
Chronicon Elegiacum	13	Latin	Scotland
Chronicon Elwacense	15	Latin	Germany
Crónica de episcopis Maguntinis	15	Latin	Germany
Chronica episcoporum ecclesiae Merseburgensis	12	Latin	Germany
Chronicon episcoporum Lubecensium	15	Latin	Germany

Lemma	Century	Language	Provenance
Chronicon episcoporum Neapolitanae ecclesiae	9–10	Latin	Italy
Chronicon episcoporum Ratisbonensium	14	Latin	Germany
Chronicon episcoporum Verdensium	14–15	Latin	Germany
Chronique d' Ernouf et de Bernard le Trésorier	13	French	France
Chronicon Estense	14	Latin	Italy
Cronicó dels fets d'Ultramar	13	Catalan	Catalonia
Crónica Fiorentina compilata nel secolo XIII	13	Italian	Italy
Chronique de Flandre du XIV ^e siècle	14	French	France
Chroniques de Franche , d'Angleterre, de Flandres, de Lile et spécialement de Tournay	14–15	French	Low Countries
Crónica fratrum minorum de observantia provinciae Boznae et Hungariae	15–17	Latin	Hungary
Crónica da Fundação do Mosteiro de S. Vicente	12	Latin	Portugal
Chronicle of Furness	13	Latin	England
Cronijck van Gelre	15	Low German, Dutch	Low Countries
Chronica de Gelria	16	Latin	Low Countries
Crónica General Vulgata	14	Castilian	Castile
Crónica Geral de Espanha de 1344—segunda redacção	14	Portuguese	Portugal
Chronicon de Gestis Normannorum in Francia	12	Latin	France
Crónica de gestis principum a tempore Rudolphi regis usque ad tempora Ludovici imperatoris	14	Latin	Germany
Chronicles of Glarus	15	German	Switzerland
Chronicon Glastenburiense a coronatione R. Gulielme I ad Ann. 1388	14	Latin	England
Chronicles of Gloucester Abbey	12–14	Latin	England
Chronica Gothorum Pseudoisidoriana	12	Latin	France
Chronik des Gotzhaus St. Gallen	15	German, Latin	Switzerland
Chronicon Gozecense	12	Latin	Germany
Chronicon Gradense	11–12	Latin	Italy
Chronik der Grafen von Bentheim	15	Low German	Germany
Crónica der graffen von Cilli	15	German	Slovenia
Crónica delle guerre d'Italia	16	Italian	Italy
Chronicon Hildesheimense	11–15	Latin	Germany
Crónica van der hilliger Stat van Coellen	15	German	Germany
Chronicon Hollandiae	15	Latin	Low Countries
Chronicle of Holyrood	12–13	Latin	Scotland
Chroniques de l' hostal d'Armanyach	14	French, Occitan	France
Chronicon Hujesburgense	12	Latin	Germany
Chronici Hungarici compositio saeculi XIV	14	Latin	Hungary
Chronicon Hungarico -Polonicum	13	Latin	Slavonia (Croatia)
Chronicon [Hungarorum] Psoniense	14	Latin	Hungary
Chronicle of Huntingdon	13	Latin	England
Crónica lui Huru	19	Latin	Romania

Lemma	Century	Language	Provenance
Chronica Ianuensis	13	Latin	Italy
Chronicon imperatorum et pontificum Bavaricum	13	Latin	Germany
Cronica imperfecta	12	Latin	England
Chronicle of Ioannina	15	Greek	Greece
Chronicle of Ireland	8	Latin	Ireland
Chronicon Iriense	12	Latin	Galicia
Chronicon de Jervaulx	12	Latin	England
Chronica Jutensis	14	Latin	Denmark
Chronik aus Kaiser Sigmunds Zeit	15	German	Germany
Chronik der Kaiser, Könige und Päpste, sowie der Grafen von Württemberg	15	German	Germany
Chronicon Kemperlegiensis abbatiae S. Crucis	14	Latin	France
Chronicle of Kilkenny	14	Latin	Ireland
Chronicle of the Kings of Alba	9-12	Latin, Gaelic?	Scotland
Chronicon Knauzianum	15-16	Latin	Hungary
Cronica des koninks Sigmundus zu Ungern	15	Low German	Germany
Chronicon Laetiense	13	Latin	France
Chronicon de Lanercost	14	Latin	England
Chronique en languedocien tirée du cartulaire de Raymond VII le Jeune, comte de Toulouse	13	Occitan	France
Chronicles of Lanthony Priory	13	Latin	England
Crónica Latina de los reyes de Castilla	13	Latin	Castile
Chronica latina Sabaudiae	15	Latin	France
Chronicon Laureshamense	12	Latin	Germany
Chronicon Laurissense Breve	9	Latin	Germany
Chronicon Leodiense de regno Johannis ab Horne	16	Latin	Low Countries
Chronicon Leodiense usque ad annum 1402	13-15	Latin	Low Countries
Chronicon Lethrense	12	Latin	Denmark
Chronicon Lippoldsbergense	12	Latin	Germany
Chronica longa seu magna Polonorum seu Lechitarum	14	Latin	Poland
Chronicle of Louth Park Abbey	15	Latin	England
Cronichetta Lucchese	13-14	Italian	Italy
Chronijk van Luyk	16	Dutch	Low Countries
Chronicon Magalonense vetus	12	Latin	France
Cronaca Malatestiana	14-15	Italian	Italy
Chronicle of Man and the Isles	13-14	Latin	England, Scotland
Chronicon Marchiae Tarvisinae et Lombardiae	13	Latin	Italy
Chronicon Mediani monasterii	11	Latin	France
Chronicon Mediolani appellato el Valison	15	Latin	Italy
Chronicle of Melrose Abbey	12-13	Latin	Scotland
Chronica metrica ecclesiae Eboracensis	14-15	Latin	England
Cronica di Milano	15	Italian	Italy
Chronica minor Minoritae Erphordensis	13	Latin	Germany
Chronica minor Sancti Benedicti de Hulmo	13-16	Latin	England
Chronicon Misnensis terrae	15	Latin	Germany

Lemma	Century	Language	Provenance
Chronicon Moissiacense	9	Latin	France
Chronicon Moldo-Germanicum	16	German	Germany
Chronicon Monacense	15	Latin	Hungary
Chronicon monachi Sazaviensis	12	Latin	Bohemia
Chronica monasterii Casinensis	11-12	Latin	Italy
Chronicon monasterii Claratumbensis	16	Latin	Poland
Chronicon monasterii de Abingdon 1218-1304	14	Latin, French	England
Chronica monasterii de Alnewyke	14	Latin	England
Chronicon monasterii de Hailes	14	Latin	England
Chronica monasterii Villariensis	14	Latin	Low Countries
Chronica monasterii Watinensis	11	Latin	France
Chronicle of Monemvasia	9	Greek	Greece
Chronica Montis Sereni	13	Latin	Germany
Chronicle in Montpellier , H 119	13	Occitan	France
Chronique du Mont-Saint-Michel	15	French	France
Chronicle of Moravia	12-15	Latin	Bohemia
Chronicle of the Morea	14	Greek, French, Italian, Aragonese	Greece
Chronicon Morigniacense	12	Latin	France
Chronicon Mosomense	11	Latin	France
Chronicon mundi Salisburgense	15	Latin	Austria
Chronica Naierensis	12	Latin	Castile
Chronicon Namnetense	11	Latin	France
Crónicas navarras	13	Latin, Navarro-Aragonese	Navarre
Crónica navarro-aragonesa	14	Aragonese	Navarre
Chronique normande abrégée	14	French	Low Countries
Chronique normande du XIV ^e siècle	14	French	France
Chroniques de Normandie	12-13	French	France
Chronik der nortelvischen Sassen, der Ditmarschen, Stormarn unde Holsten	15	Low German	Germany
Chronicon Novaliciense	11	Latin	Italy
Chronik des Nürnberger Klarissenklosters	16	German	Germany
Chronica Olivensis	14	Latin	Germany, Poland
Cronica de origine antiquorum Pictorum	12	Latin	Scotland
Chronica de origine civitatis	13	Latin	Italy
Chronica de origine ducum Brabantiae	13	Latin	Low Countries
Chronicon de Origine et Rebus Gestis Britanniae et Angliae	14-15	Latin	England
Chronicon Osterhoviense	13-14	Latin	Germany
Chronicon Ottenburanum	12-13	Latin	Germany
Chronicon Palatinum 1348-1438	15	Latin	Bohemia
Chronique parisienne anonyme de 1316-39	14	French	France
Chronicon Parmense	14	Latin	Italy
Cronaca di Partenope	14-15	Italian	Italy
Crónica particular de San Fernando	13	Castilian	Castile
Chronica parva Ferrariensis	14	Latin	Italy
Chronicon parvum Dresdense	14	German	Germany

Lemma	Century	Language	Provenance
Chronicon Paschale	7	Greek	Byzantium
Chroniques des pays de Hollande, Zelande et aussy em partie de Haynnau	15	French	Low Countries
Chronique des Pays-Bas , de France, d'Engleterre et de Tournai	14-15	French	Low Countries
Chronicle of Perejaslavl'-Suzdal'	13	Church Slavonic	Lithuania
Cronicó de Perpinyà	13-15	Catalan	Catalonia
Cronica Petri comitis Poloniae	16	Latin	Poland
Chronicon Petroburgense	13	Latin	England
Chronik vom Pfaffenkrieg	16	German	Germany
Chronicle of the Picts and Scots [Anglo-Norman]	13-14	Anglo-Norman	Scotland
Chronicle of the Picts and Scots [Latin]	13-14	Latin	Scotland
Chronicon pictum	14	Latin	Hungary
Cronichetta Pisana	13	Italian	Italy
Cronaca Pisana [usque ad 1310]	14	Italian	Italy
Cronaca Pisana del secolo XIV	13-14	Italian	Italy
Chronicon Pisanum 688-1136	12	Latin	Italy
Chronicon Pisanum breve	13	Latin	Italy
Chronicon Placentinum 1154-1284	13	Latin	Italy
Crónica de la población de Ávila	13	Castilian	Castile
Chronica Poloniae maioris	14	Latin	Poland
Chronica Polonorum	13	Latin, German	Poland
Chronica Polonorum auctoris incerti dicti Dzierzwa	14	Latin	Poland
Chronica pontificum ecclesiae Eboracensis	12	Latin	England
Chronicon pontificum et imperatorum Basileense	13	Latin	Switzerland?
Chronica pontificum et imperatorum Mantuana	13	Latin	Italy
Chronicon pontificum et imperatorum Ratisponense	14	Latin	Germany
Chronica pontificum Leodiensium	13	Latin	Low Countries
Crónica Portuguesa de Espanha e Portugal	14	Portuguese	Portugal
Chronique du president Fauchet	15	French	France
Chronicle of the Priest of Duklja	12	Latin	Serbia, Montenegro
Chronica principum Brunsvicensium	13	Latin	Germany
Chronica principum Saxoniae	13	Latin	Germany
Crónica profética	9	Latin	Asturias, León
Chronicon Provinciae Argentinensis	14	Latin	Switzerland
Chronik der Pseudorektoren der Benediktskapelle zu Dortmund	15-17	Latin	Germany
Chronique de la Pucelle	15	French	France
Cronaca Rampona	15-16	Italian	Italy
Chronik von Rapperswil vom Jahre 1000 bis zum Jahre 1388	15	German	Switzerland
Chronik des Raronkrieges	16	German, Latin	Switzerland
Crónica de Rasis	15	Castilian	Castile
Chronicon Ratiboriense	15-16	Latin	Poland

Lemma	Century	Language	Provenance
Chronica Rationalis Civitatis	15	Latin	Catalonia
Chronicon Ratisponense	12	Latin	Germany
Cronica dei re di casa di Angiò	15	Italian	Italy
Chronicle of the Rebellion in Lincolnshire	15	English	England
Chronica regia Coloniensis	12	Latin	Germany
Chronique du règne de Louis XI	15	French	France
Chronicon regni Johannis de Bavaria	15	Latin	Low Countries
Cronica regum Scotorum Trecenti Quatuordecim Annorum	12	Latin	Scotland
Chronicon regum Sueciae	13	Latin	Sweden
Cronica Reinhardsbrunnensis	14	Latin	Germany
Chronicon rhythmicum Austriacum	13	Latin	Austria
Chronicon rhythmicum Coloniense	13	Latin	Germany
Chronicon rhythmicum Leodiense	12	Latin	Low Countries
Chronicon rhythmicum S. Iuliani Turonensis	11	Latin	France
Chronicon rhythmicum Sitticense	13	Latin	Austria
Chronique rimée des Troubles de Flandres en 1379-80	14	French	Low Countries
Chronique rimée Parisienne	15	French	France
Chronicones Rivipullenses	10-13	Latin	Catalonia
Chronicon Rivipullense I	10-12	Latin	Catalonia
Chronicon Rivipullense II	13-14	Latin	Catalonia
Chronicle from Rollo to Edward IV	15	English	England
Chronique romane du Petit Thalamus	11-15	Occitan	France
Chroniques romanes des comtes de Foix	15	Occitan	France
Chronica Romanorum pontificum et imperatorum ac de rebus in Apulia gestis	13	Latin	Italy
Chronicon Romanum	1	Greek	Italy
Chronicon Rosense	14-15	Latin	Bohemia
Chronicon Roskildense	12	Latin	Denmark
Chronicon Rotense I	12	Latin	Catalonia
Chronicon Rotense II	11-12	Latin	Catalonia
Chronicon Rotomagense	13	Latin	France
Chronique de Rouen	16	French	France
Chronicon S. Andreae in Antona Sempentrionalis	12-14	Latin	England
Cronicae Sancti Benedicti Casinensis	9	Latin	Italy
Chronicon S. Benigni Divionensis	11	Latin	France
Chronicon S. Catharinae de Monte Rotomagensis	13-14	Latin	France
Chronik des St. Clarendosters zu Weißenfels	14	German	Germany
Crónica de San Juan de la Peña	14	Aragonese, Castilian	Aragon
Chronicon S. Laudi Rotomagensis	14	Latin	France
Chronique dite de St. Magloire	13	French	France
Chronicon di Santa Maria del Principio	14	Latin	Italy
Chronicon S. Martialis Lemovicensis	13	Latin	France
Chronicon S. Martini Turonensis 542-1199	12	Latin	France
Chronicon S. Maxentii	12	Latin	France
Chronicon S. Medardi Suessionensis	13	Latin	France

Lemma	Century	Language	Provenance
Chronicon S. Michaelis Luneburgensis	13	Latin	Germany
Chronicon S. Michaelis monasterii in pago Virdunensi	11	Latin	France
Chronica S. Pantaleonis	13	Latin	Germany
Crònica de Sant Pere de les Puel·les	13	Catalan	Catalonia
Cronica S. Petri Erfordensis moderna	13-14	Latin	Germany
Chronicon S. Petri Vivi	12	Latin	France
Chronicon S. Victoris Massiliensis	11-16	Latin	France, Catalonia
Chronique dite Saintongeaise	13	French, Occitan	France
Chronicon Salisburgense	15	Latin	Austria
Cronica Sanese	17	Italian	Italy
Cronica Sarensis minor	14-16	Latin	Bohemia
Chronicon Schutterani monasterii	16	Latin	Germany
Chronicum Scotorum	12	Latin, Irish	Ireland
Chronicles of the Scots	14	Latin	Scotland
Chronicle of the Scots and Picts	14?	Latin	Scotland
Chronicle of the See of Lindisfarne	14-15	Latin	England
Chronicle of Se'ert	10	Arabic	Mesopotamia
Cronaca senese conosciuta sotto il nome di Paolo di Tommaso Montauri	15	Italian	Italy
Cronaca senese detta la maggiore	15	Italian	Italy
Chronicon Sialandie	4	Latin	Denmark
Cronachetta Sicula del secolo XIV	14	Italian	Italy
Chronicon Siculum 820-1343	14	Latin	Italy
Chronica Silesiae abbreviata	15-16	Latin	Poland
Cronica de singulis patriarchis Nove Aquileie	11	Latin	Italy
Chronicon Slavicum	15	Latin, Low German	Germany
Chronik der Stadt Augsburg von 1368-1406	15	German	Germany
Chronik der Stadt Elbogen	15	German	Bohemia
Chronik der Stadt Zürich	14-15	German	Switzerland
Chronicon Sublacense	14	Latin	Italy
Chronicon Suevicum universale	11	Latin	Germany
Chronicon Sundense	15-16	Low German	Germany
Chronique d'un Templier de Tyr	14	French	Palestine
Chronicon terrae Prussiae	11-15	Latin	Poland
Chronique de Terre Sainte	14	French	Cyprus
Chronica Thuringorum	14	Latin	Germany
Chronicon Tielense	15	Latin	Low Countries
Chronicle of Tintern Abbey	14	Latin	England
Chronicle of the Tocco	15	Greek	Greece
Cròniques de tots los reis d'Aragó	15	Catalan	Catalonia
Chronique Tournaisienne	14-15	French	Low Countries
Chronicque de la traison et mort de Richart Deux roy d'Engleterre	15	French	France
Chronicon Treboniense	15	Latin	Bohemia
Chronicon Trzemeszense	15	Latin	Poland
Chronicon Turonense abbreviatum	13	Latin	France
Chronicon Turonense [magnum]	13	Latin	France
Chronicon universale in Amsterdam, UB, I C 7	15	Latin	Low Countries

Lemma	Century	Language	Provenance
Chronicon universale in Utrecht, UB, 737	15	Latin	Low Countries
Chronicon universale anonymi Laudunensis	13	Latin	France
Chronicon universale usque ad annum 741	8	Latin	France
Chronica universalis Turicensis	13	Latin	Switzerland
Chronicon universitatis Pragensis	15	Latin	Bohemia
Chronica urbis Romae	4	Latin	Italy
Chronicon Vallis novae lucis	14-15	Latin	Low Countries
Cronaca Varignana	15	Italian	Italy
Chronicon Vedastinum	11	Latin	France
Crònica de Veinte Reyes	14	Castilian	Castile
Chronica Venetiarum	14	Latin	Italy
Chronicon veteris collegiati	15	Latin	Bohemia
Chronicon Veterocellense	11	Latin	Germany
Chronicon Viennense	15	Latin	Bohemia
Chronik der vier Orden von Jerusalem	15	German	Germany
Chronica von vil namhaftigen geschichten	16	German	Germany
Chronicon Vilodunense	15	English	England
Chronica Visbyensis	15	Latin	Sweden
Chronicon Vitæscholæ	13	Latin	Denmark, Sweden
Cronica volgare di anonimo fiorentino	14-15	Italian	Italy
Cronaca volgare Isidoriana	14	Italian	Italy
Coronike van Vrieslant	15	Dutch	Low Countries
Chronicon Vulturense	12	Latin	Italy
Chronicon Waldhusanum breve	13	Latin	Austria
Chronicon Waldsassense	16	Latin, German	Germany
Cronica de Wallia	13	Latin	Wales
Chronik im Weißen Buch von Sarnen	15	German	Switzerland
Chronicon Wirziburgense	11	Latin	Germany
Chronicon Wormantiense	13	Latin	Germany
Chronica XXIV generalium Ordinis Fratrum Minorum	14	Latin	France
Chronicon Zagradiense	14	Latin	Hungary
Chronik der Zeiten Albrechts II und Friedrichs III	15	German	Germany
Chronikalien der Stadtbücher von Basel	14-16	German	Switzerland
Chronikalien der Stadtbücher von Luzern	14-15	Latin, German	Switzerland
Chronikalische Aufzeichnungen aus Magdeburg 1487-1488	15	German	Germany
Chronikalische Aufzeichnungen über die ersten Jahre Erzbischofs Günter von Magdeburg	15	Latin	Germany
Chronikalische Aufzeichnungen zur Geschichte der Stadt Halle	15-16	German	Germany
Chronogrammist	15	Dutch	Low Countries
Chronograph of 354	4	Latin	Italy
Chronographia regum Francorum	15	Latin	France
Chronographicon syntomon	10	Greek	Byzantium
Claudius of Turin	8-9	Latin	Hispania, Germany, Italy
Clement of Alexandria	2-3	Greek	Egypt

Lemma	Century	Language	Provenance
Clerc uten Laghen Landen	15	Dutch	Low Countries
Clonmacnoise Chronicle	8-13	Latin	Ireland
Clopper, Nicolaas	15	Latin	Low Countries
Cluys, Johannes	16	Latin	Low Countries
Clyn, John, of Kilkenny	14	Latin	Ireland
Cobelli, Leone	15	Italian	Italy
Cochon, Pierre	15	French	France
Codagnello, Giovanni	12-13	Latin	Italy
Cogad Gáedel re Gallaib	12	Irish	Ireland
Collenuccio, Pandolfo	15	Italian	Italy
Colmarer Chronik	15	German	Germany, France
Colonna, Giovanni	14	Latin	Italy
Colonna, Landolfo	13-14	Latin	Italy
Commynes, Philippe de	15-16	French	France
Compagni, Dino	13-14	Italian	Italy
Compendium Saxonis	14	Latin	Denmark
Compilatio de gestis Britonum et Anglorum	15	Latin	England
Composite Chronicle of 636/40	7	Syriac	Mesopotamia
Cono d'Estavayer	13	Latin	Switzerland
Constructio Monasterii Farfensis	9	Latin	Italy
Consularia Caesaraugustana	6	Latin	Hispania
Consularia Constantinopolitana	1 BC-1 AD	Latin	Italy etc.
Consularia Hafniensis	5-6	Latin	Italy
Consularia Italica	4-5	Latin	Italy
Consularia Ravennatia	5	Latin	Italy
Contarini, Ambrogio	15	Italian	Italy, Persia
Contarini, Francesco	15	Latin	Italy
Continuatio Bedae	8	Latin	England
Continuatio Cosmae I	12	Latin	Bohemia
Continuatio Cosmae II	13	Latin	Bohemia
Continuatio Eusebii Antiochiensis	4	Greek	Syria
Conversio Bagoariorum et Carantanorum	9	Latin	Austria
Corio, Bernardino	15	Italian	Italy
Cornelius Nepos	1 BC	Latin	Italy
Corral, Pedro de	15	Castilian	Castile
Cort Chronijkje van de graaven van Holland	15	Dutch	Low Countries
Cortusio, Guglielmo	14	Latin	Italy
Cosmas of Prague	11-12	Latin	Bohemia
Cotton, Bartholomew	14	Latin	England
Cousinot, Guillaume	15	French	France
Coventry Annals	15	English	England
Coventry Chronicle	12-13	Latin	England
Crescas, Hasdai ben Yudah	14-15	Hebrew	Catalonia
Creton, Jean	14-15	French	France
Crivelli, Lodrisio	15	Latin	Italy
Croftis, Thomas	15	Latin	England
Croyland Chronicle	15	Latin	England
Crusade and Death of Richard I	13-14	Anglo-Norman	England
Cursor mundi	14	English	England
Czacheritz, Michael	15	Latin	Poland, Bohemia

Lemma	Century	Language	Provenance
Dąbrówka, Jan	15	Latin	Poland
Dacher, Gebhard	15	German	Germany
Dado of Verdun	9	Latin	France
Dae cronika fan Hollandt	15	Dutch, Frisian	Low Countries
D'Alessio, Nicoletto	14	Italian	Italy
Dalimil	14	Czech	Bohemia
Dalmau de Mur	15	Catalan	Catalonia
Dandolo, Andrea	14	Latin	Italy
Dandolo, Enrico	14	Italian	Italy
Danske Rimkrønike	15	Danish	Denmark
Danziger Chronik vom Bunde	15	German	Germany, Poland
Danziger Ordenschronik	15	German	Germany, Poland
Dardel, Jean	14	French	France, Egypt etc.
Dati, Gregorio	14-15	Italian	Italy
David ben Samuel of Estelle	14	Hebrew	France
De expugnatione Lyxbonensi	12	Latin	Portugal
De expugnatione Scalabis	12	Latin	Portugal
De origine gentis Svevorum	13	Latin	Germany
De origine Taboritarum et de morte Wenceslai IV regis Bohemiae	15	Latin	Bohemia
De ortu principum Thuringiae	12-13	Latin	Germany
De primo Saxonum adventu	12	Latin	England
De Ritiis, Alessandro	15	Latin, Italian	Italy
Dei, Benedetto	15	Italian	Italy
Deichsler, Heinrich	15-16	German	Germany
Delapré Chronicle	13	Anglo-Norman	England
Denscke Kroneke	15	Low German	Germany
Des Grantz Geanz	14	Anglo-Norman	England
Desclot, Bernat	13	Catalan	Catalonia
Descoll, Bernat	14	Catalan	Catalonia
Descriptio Europae Orientalis	14	Latin	France
Detmar von Lübeck	14	Low German	Germany
Devastatio Constantinopolitana	13	Latin	France, Italy
Dexippus, Publius Herennius	3	Greek	Greece
Dexter, Nummius Aemilianus	4	Latin	Hispania
Di Lemmo, Giovanni	14	Latin	Italy
Di tutsch kronik von Behem lant	14	German	Bohemia
Diario d'Anonimo Fiorentino	14	Italian	Italy
Diario Ferrarese dall' anno 1409 sino al 1502	15-16	Italian	Italy
Diarium Vadstenense	14-16	Latin	Sweden
Diaz de Games, Gutierre	14-15	Castilian	Castile
Dietari de la Generalitat de Catalunya	15-18	Catalan	Catalonia
Dietari del capellà d'Alfons el Magnànim	15	Catalan	Catalonia
Dietrich of Nieheim	14-15	Latin	Germany
Dieulacres chronicle 1337-1403	14	Latin	England
Diksmuide, Jan van	15	Dutch	Low Countries
Diksmuide, Olivier van	15	Dutch	Low Countries
al-Dīnawarī	9	Arabic	Persia
Dionysius Exiguus	5-6	Latin	Scythia
Dionysius of Halicarnassus	1 BC	Greek	Asia Minor, Italy

Lemma	Century	Language	Provenance
Dionysius of Tel Mahre	9	Syriac	Syria
Długosz, Jan	15	Latin	Poland
Do fhlaithiusaib Hérenn	11–12	Irish	Ireland
Dolfin, Pietro	15	Italian	Italy
Dolfin, Zorzi	15	Italian	Italy
Domènec, Jaume	14	Latin	Catalonia
Dominici, Luca	14–15	Italian	Italy
Donato di Neri	14	Italian	Italy
Donizone di Canossa	11–12	Latin	Italy
Dopelnienie szamotulskie	15	Latin	Poland
Doria, Iacopo	13	Latin	Italy
Döring, Dirk	15	Low German	Germany
Döring, Matthias	15	Latin	Germany
Doukas	15	Greek	Byzantium
Dover Chronicle	13	Latin	England
Drechsler, Leonhard	15	Latin	Austria
Duchesne, Jean	15	French	France
Dudo of St. Quentin	10–11	Latin	France
Dullaert, Adriaan	15	Latin	Low Countries
Dupin, Perrinet	15	French	France
Duran, Profiat	14–15	Hebrew	Aragon
Eadmer of Canterbury	11–12	Latin	England
Ebendorfer, Thomas	15	Latin	Austria
Eberhard von Gandersheim	13	Low German	Germany
Eberhard von Regensburg	14	Latin	Germany
Ebner, Christine	13–14	German	Germany
Ebran, Hans, von Wildenberg	15	German	Germany
Edlibach, Gerold	15–16	German	Switzerland
Egher, Heinrich, von Kalkar	14–15	Latin	Germany
Einwik Weizlan von St. Florian	13–14	Latin	Austria
Ekkehard IV of St. Gallen	11	Latin	Switzerland
Ekkehard of Aura	11–12	Latin	Germany
Ekloge historion	9–12	Greek	Byzantium
Ekthesis chronike	16	Greek	Byzantium
Eleazar bar Yudah ben Kalonymos	12–13	Hebrew	Germany
Eleazar ben Asher ha-Levi	14	Hebrew	Germany
Elhen, Tilemann, von Wolfhagen	14–15	German	Germany
Elia bar Shinaya	10–11	Syriac	Syria
Elias of Trickingham	13	Latin	England
Eliezer bar Nathan of Mainz	12	Hebrew	Germany
Eliše	6	Armenian	Armenia
Ellenhard	13–14	Latin	Germany
Elmham, Thomas	14–15	Latin	England
Ely Chronicle	15	Latin, English	England
Emo	12–13	Latin	Low Countries
Emond de Dynter	14–15	Latin	Low Countries
End of King Edward III and of his death	15	English	England
Engelhus, Dietrich	14–15	Latin, German	Germany
English conquest of Ireland	15	English	England
Enguerrand de Monstrelet	15	French	France

Lemma	Century	Language	Provenance
Enriquez del Castillo, Diego	15	Castilian	Castile
Ephraem of Ainus	14	Greek	Byzantium
Ephraim bar Yaqob of Bonn	12	Hebrew	Germany
Epiphanius scholasticus	6	Greek	Byzantium
Epitome de caesaribus	4	Latin	Italy
Eratosthenes	3 BC–2 BC	Greek	Egypt
Erchanbert	9	Latin	Germany
Erchempert	9	Latin	Italy
Ericus Olai	15	Latin	Sweden
Erikskrönikan	14	Swedish	Sweden
Ermolin Chronicle	15	Russian Church Slavonic	Russia
Ernst von Kirchberg	14	German	Germany
Ertman[n], Ertwin	15–16	Latin, Low German	Germany
Erweiterte Christherre-Chronik	14	German	Germany, Austria
Eschenloer, Peter	15	Latin	Germany
Estoires d'Outremer	13	French	France
Estoria de Espanna	13	Castilian	Castile
Estoria del fecho de los godos	15	Castilian	Castile
Estoria delos godos	13	Castilian	Castile
Esztergomi krónika	12	Latin	Hungary
Etterlin, Petermann	15–16	German	Switzerland
Eugui, García de	14–15	Castilian, Navarro-Aragonese	Navarre
Eulogium historiarum sive temporis	14	Latin	England
Eunapius of Sardis	4–5	Greek	Byzantium
Eupolemus	2 BC	Greek	Judea
Eusebius of Caesarea	4	Greek	Palestine
Eustathius of Epiphaneia	5–6	Greek	Syria
Eustathius of Salonica	12	Greek	Greece
Eutropius	4	Latin	Thrace (Bulgaria)
Eutychius	9–10	Arabic	Egypt
Evagrius scholasticus	6	Greek	Syria
Excellente Cronike van Vlaenderen	15–16	Dutch	Low Countries
Excerpta ex historia Anglorum	13	Latin	England
Excerpta Latina Barbari	5–6	Latin, Greek	Egypt, Italy, Gaul (France)
Excerpta Sangallensia	5–6	Latin	Italy
Exordium monasterii Carae Insulae	13	Latin	Denmark
Fabri, Felix	15	Latin	Switzerland, Germany
Fabyan, Robert	15–16	English	England
Facio, Bartolomeo	15	Latin	Italy
Færeyinga Saga	13	Norse	Iceland
Fagrskinna	13	Norse	Norway
al-Fākihī	9	Arabic	Arabia
Falco of Benevento	11–12	Latin	Italy

Lemma	Century	Language	Provenance
Family chronicles of the Czech Lands	15-16	Latin, Czech, German	Bohemia
Fantosme, Jordan	12	Anglo-Norman	England
Fasciculus temporum, Veldener version	15	Dutch	Low Countries
Fasti Berolinenses	4-5	Greek	Egypt, Byzantium
Fasti Ostienses	2	Latin	Italy
Fasti Vindobonenses	5-6	Latin	Italy
Fau, Simon	15	French	Low Countries
Favent, Thomas	15	Latin	England
Fecini, Tommaso	15	Italian	Italy
Feer, Ludwig	15-16	German	Switzerland
Fernández de Heredia, Juan	14	Aragonese	Aragon
Fernández de Mendoza, Diego	15-16	Castilian	Castile
Ferrandi, Petrus	13	Latin	France
Ferreti, Ferretto de'	14	Latin	Italy
Festus	4	Latin	Thrace (Bulgaria)
Filelfo, Francesco	15	Latin	Italy
Filipepi, Simone	15	Italian	Italy
Filippi dell'Antella, Guido	13-14	Italian	Italy
Fillastre, Guillaume	15	French	France
Firdawsī	10-11	Persian	Persia
Flandria generosa	12-16	Latin etc.	Low Countries
Flandria generosa, French	13	French	Low Countries
Flete, John	15	Latin	England
Flodoard of Reims	10	Latin	France
Floreke, Nikolaus	14	Low German	Germany
Florenz von Wevelinghoven	14	Latin	Germany
Flores temporum	13	Latin	Germany
Flos mundi	15	Catalan	Catalonia
Folcuin of St. Bertin	10	Latin	Low Countries
Foresti, Giacomo Filippo	15-16	Latin	Italy
Fox, Richard	15	English	England
Fragment de l'histoire de Philippe-Auguste roy de France	13	French	France
Fragmentary Annals of Ireland	11	Irish	Ireland
Francesc de Barcelona	15	Catalan	Catalonia
Francesco d'Angeluccio da Bazzano	15	Italian	Italy
Francesco di Andrea	15	Latin	Italy
Francis of Prague	14	Latin	Bohemia
Frank, Johannes	15	German	Germany
Frauenburg, Johannes	15	Latin, German	Germany
Frechulf of Lisieux	9	Latin	France
Fredegar	7	Latin	France
Frederiks, Willem	15-16	Latin	Low Countries
Frensweger Chronik	15	Latin	Germany
Frescobaldi, Leonardo	14-15	Italian	Italy
Frey, Kaspar	15-16	German	Switzerland
Fribois, Noël de	15	Latin, French	France
Fricker, Thüring	15-16	German	Austria, Switzerland

Lemma	Century	Language	Provenance
Fries, Hans, of Fribourg	15-16	German	Switzerland
Froben, Johannes	15-16	German	Poland
Froissart, Jean	14	French	France, Low Countries
Fructus temporum	15	English	England
Fründ, Hans	15	German	Switzerland
Frutolf von Michelsberg	12	Latin	Germany
Fuetrer, Ulrich	15	German	Germany
Fulcher of Chartres	11-12	Latin	France, Palestine
Fulgentius, Fabius Planciades	6	Latin	Africa
Furmann, Stephan	15	Latin	Germany
Gabriel ibn al-Qilā'i	15-16	Arabic	Lebanon
Gaguin, Robert	15	Latin, French	France
Gaimar, Geffrei	12	Anglo-Norman	England
Galbert of Bruges	12	Latin	Low Countries
Galceran de Tous	13	Catalan	Catalonia
Galician-Volhynian Chronicle	13	Russian Church Slavonic	Russia
Galic Chronicle of 452	5	Latin	Gaul (France)
Galic Chronicle of 511	6	Latin	Gaul (France)
Gallus Anonymus	12	Latin	France, Poland
Galter of Arrouaise	12	Latin	France
Galvão, Duarte	15-16	Portuguese	Portugal
García de Salazar, Lope	15	Castilian	Castile
García de Santa María, Alvar	14-15	Castilian	Castile
Gardīzi	11	Persian	Persia
Garró, Lluís	15	Catalan	Catalonia
Garzoni, Giovanni	15	Latin	Italy
Gatari, Andrea	14-15	Italian	Italy
Gatari, Galeazzo and Bartolomeo	14-15	Italian	Italy
Gautier de Tournai	13	French	Low Countries, France
Gazata, Pietro	14-15	Latin	Italy
Gebwiler, Hieronymus	15-16	German	Germany, France
Gelasius of Caesarea	4-5	Greek	Palestine
Gemeine Eiderstedtische Chronik	15-16	Low German	Germany
Genealogia comitum Flandrensium	11-12	Latin	Low Countries
Genealogia Cristianitatis illustrium principum dominorum ducum Stettinensium	14	Latin	Poland
Genealogia dels comtes de Barcelona i dels reis d'Aragó	15	Latin, Catalan	Catalonia
Genealogia Wettinensis	13	Latin	Germany
Genealogiae ducum Brabantiae	12-13	Latin	Low Countries
Genealogical Chronicles in Anglo-Norman	13-14	Anglo-Norman	England
Genealogical Chronicles in English and Latin	15	Latin, English	England
Genealogical Chronicles in French and Latin	11-15	Latin, French	France
Genealogie van Godfried met den Baert	14	Dutch	Low Countries
Genealogies de Roda	10	Latin	Catalonia
Genealogy of the Earls of Brecknock	13	Anglo-Norman	Wales
General estoria	13	Castilian	Castile

Lemma	Century	Language	Provenance
Genesisios, Ioseph	11	Greek	Byzantium
Gennadius of Marseille	5	Latin	Gaul
Geoffrey le Baker	14	Latin	England
Geoffrey of Coldingham	12-13	Latin	Scotland
Geoffrey of Collion	13	Latin	France
Geoffrey of Monmouth	12	Latin	England
Geoffrey of Paris	14	French	France
Geoffrey of Vigeois	12	Latin	France
Geoffrey of Villehardouin	12-13	French	France, Palestine
Georgenberger Chronik	15	German	Bohemia
Georgios monachos	9	Greek	Byzantium
Georgios Synkellos	9	Greek	Byzantium
Gerald Frachet	13	Latin	France
Gerald of Wales	12-13	Latin	Wales
Gerhard of Steterburg	12-13	Latin	Germany
Gerstenberg, Wigand	15-16	German	Germany
Gert van der Schüren	15	Low German	Germany
Gerung, Nikolaus	15	Latin	Switzerland
Gervase of Canterbury	12-13	Latin	England
Gervase of Tilbury	12-13	Latin	France
Geschichten von wegen eines Bundes	15	German	Germany, Poland
Gesselen, Konrad	15	Latin	Germany
Gesta abbatum Fontanellensium	9	Latin	France
Gesta Cnutonis regis	11	Latin	England, Denmark
Gesta comitum Barcinonensium	13	Latin	Catalonia
Gesta Dagoberti I regis Francorum	9	Latin	France
Gesta episcoporum Cameracensium	9-15	Latin, French	France
Gesta episcoporum Halberstadensium	10-13	Latin	Germany
Gesta episcoporum Tullensium	12	Latin	France
Gesta Florentinorum	14	Italian	Italy
Gesta Francorum et aliorum Hierosolimitanorum	12	Latin	Palestine
Gesta Fresonum	15	Dutch, Frisian	Low Countries
Gesta Henrici II	12	Latin	England
Gesta magnifica domus carrariensis	14	Latin, Italian	Italy
Gesta regum Britannie	13	Latin	England
Gesta regum Francorum usque ad annum 1214	13	Latin	France
Gesta Roderici Campidocti	12	Latin	Castile
Gesta Scotorum contra Anglicos	14	Latin	England
Gesta Stephani	12	Latin	England
Gesta Treverorum	11	Latin	Germany
Gesta Ungarorum deperdita	11	Latin	Hungary
Geste de Burch	13	Anglo-Norman	England
Geste des Engleis en Irlande	12-13	Anglo-Norman	Ireland
Gestes des Chiprois	14	French	Cyprus
Gherardi, Iacopo, da Volterra	15-16	Latin	Italy
Giacomo, Notar	15-16	Italian	Italy

Lemma	Century	Language	Provenance
Gielemans, Jan	15	Latin	Low Countries
Gil de Zamora, Juan	13-14	Latin	Castile
Gilbertus Romanus	13	Latin	Italy
Gildas	5-6	Latin	Britain
Giles de Roye	15	Latin	France
Giles of Orval	13	Latin	Low Countries
Gilles de Bouvier	15	French	France
Gilles le Bel	14	French	Low Countries
Gilles, Nicole	15-16	French	France
Gilo of Toucy	12	Latin	France
Giovanni da Bazzano	14	Latin	Italy
Giovanni da Nono	13-14	Latin	Italy
Giovanni da Pian del Carpine	12-13	Latin	Italy
Giovanni di Carlo dei Berlinghieri	15	Latin	Italy
Giovanni di Conversino, da Ravenna	14	Latin	Italy
Girardus de Arvernia	13	Latin	France
Giselbert of Mons	12-13	Latin	Low Countries
Giustinian, Bernardo	15	Latin	Italy
Glasberger, Nikolaus	15-16	Latin	Germany, Bohemia
Glykas, Michael	12	Greek	Byzantium
Gmünder Chronik	14-15	German	Germany
Gobelin, Person	14-15	Latin, Low German	Germany
Godel, Ps-Guillaume	12	Latin	France
Godi, Antonio	15	Latin	Italy
Goffredo da Bussero	13-14	Latin	Italy
Gold, Christian	14	Latin	Austria
Goleniščev Chronicle	5	Greek	Egypt
Gomes Eanes de Zurara	15	Portuguese	Portugal
Görlitz' älteste Annalen	15	Latin	Germany
Görlitzer Ratsannalen	15-16	Latin, German	Germany
Goslarer Stiftschronik	13	Low German	Germany
Goswin of Marienberg	14	Latin	Austria
Gottfried of Viterbo	12-13	Latin	Germany, Italy
Gottschalk of Gembloux	12	Latin	Low Countries
Goutsch Cronijxcken	15	Dutch	Low Countries
Gower, John	14-15	Latin, English, Anglo-Norman	England
Gran conquista de Ultramar	13	Castilian	Castile
Gran Crónica de Alfonso XI	14	Castilian	Castile
Grande Chronique de Normandie	14	French	France
Grandes Chroniques de France	13-15	French	France
Granum catalogi praesulum Moraviae	15	Latin	Moravia
Gravenregister	12	Latin	Low Countries
Gray, Thomas, of Heton	13-14	Anglo-Norman	England
Graystones, Robert	14	Latin	England
Greenwell, John	15	Latin	England
Gregoras, Nikephoros	14	Greek	Byzantium
Gregory Bar 'Ebröyö	13	Syriac, Arabic	Azerbaijan

Lemma	Century	Language	Provenance
Gregory of Catino	11-12	Latin	Italy
Gregory of Tours	6	Latin	France
Greierz, Hans	15	French	Switzerland
Griffonibus, Matthaëus de	14-15	Latin	Italy
Grigor of Akanc'	13-14	Armenian	Armenia
Grill, Nikolaus	14-15	German	Germany
Groningen, Rainer	15	Low German	Germany
Gruber, Wenzel	15	German?	Germany
Gruel, Guillaume	15	French	France
Grunau, Simon	16	German	Poland
Grünenberg, Konrad	15	German	Germany
Grünpeck, Joseph	15-16	Latin	Austria
Gucci, Giorgio	14	Italian	Italy
Guerinus Placentinus	13-14	Latin	Italy
Guerre de Metz en 1324	14	French	France
Guibert de Nogent	11-12	Latin	France
Guido de Bazochis	12	Latin	France
Guido di Vallechia	13-14	Latin	Italy
Guillaume de Jaligny	15	French	France
Guillaume de la Penne	14	French	France, Italy
Guillaume de Machaut	14	French	France
Guillaume de Nangis	13	Latin, French	France
Guillaume de St. André	14	French	France
Guillelmus Andernensis	12-13	Latin	France
Gundelfingen, Heinrich von	15	Latin	Switzerland
Gunther of Pairis	12-13	Latin	France
Güntzel, Nickel	15	Low German	Germany
Gutasagan	13	Swedish	Sweden
Hāfiz-i Abrū	15	Arabic	Persia
Hagen, Gottfried	13	German	Germany
Hagen, Henning	15-16	Low German	Germany
Haimo of Auxerre	9	Latin	France
Haimo of Halberstadt	9	Latin	Germany
Halberstädter Privatchronik	16	German	Germany
Hardyng, John	14-15	Latin, English	England
Hariulf	11-12	Latin	France
Harley Brut	13	Anglo-Norman	England
Hartmann von Heldringen	13	German, Low German	Germany
Hartwich of Győr	11-12	Latin	Hungary
Hasištejnský of Lobkovice, Bohuslav	15-16	Latin	Bohemia
Hauer, Georg	15	Latin	Germany
Hearne's Fragment	16	English	England
Hebelin, Johannes, of Heimbach	15-16	Latin	Germany
Hechos del condestable don Miguel Lucas de Iranzo	15	Castilian	Castile
Heff, Leonhard	15	Latin, German	Germany
Hegesippus	2	Greek	Palestine
Heimo von Bamberg	12	Latin	Germany
Heinrich Taube of Selbach	14	Latin	Germany

Lemma	Century	Language	Provenance
Heinrich von Beeck	15	German	Germany
Heinrich von Hohenlohe	13	German	Germany
Heinrich von Klingenberg	13-14	Latin?	Germany
Heinrich von Mügeln	14	Latin, German	Germany
Heinrich von München	14	German	Germany, Austria
Heinrich von Tettikofen	15	German	Germany
Helewegh, Hermann	15	Low German	Livonia
Helgesen, Poul	15-16	Latin, Danish	Denmark
Hélinand of Froidmont	12-13	Latin	France
Helmold of Bosau	12	Latin	Germany
Hemricourt, Jacques de	14-15	French	Low Countries
Henri de Valenciennes	12-13	French	Byzantium
Henric van Arnhem	15	Latin	Low Countries
Henry of Balsee	14-15	Latin	Germany
Henry of Bernten	15	Latin	Germany
Henry of Blaneford	14	Latin	England
Henry of Diessenhofen	14	Latin	Switzerland
Henry of Heimburg	13	Latin	Austria
Henry of Herford	14	Latin	Germany
Henry of Huntingdon	12	Latin	England
Henry of Livonia	13	Latin	Germany, Livonia
Henry of Marleborough	15	Latin	Ireland
Henry of Silegrave	13	Latin	England
Henry of Žďár	13	Latin	Germany, Czech lands
Heraut Beyeren	14-15	Dutch	Low Countries
Herdegen, Konrad	15	Latin	Germany
Heriger of Lobbes	11	Latin	Low Countries
Herkommen der Schwyzer und Oberhasler	15	Latin	Switzerland
Herman de Tournai	12	Latin	Low Countries
Hermann of Lerbeck	14-15	Latin	Germany
Hermann of Niederaltaich	13	Latin	Germany
Hermann of Reichenau	11	Latin	Germany
Hermann of Wartberge	14	Latin	Livonia
Hernando del Pulgar	15	Castilian	Castile
Herodian	3	Greek	Italy
Herryson, John	15	Latin	England
Hesychius of Miletus	6	Greek	Byzantium
Heydekyn, Johannes	15-16	Latin	Germany
Heymerick, Arnold	15	Latin	Germany
Higden, Ranulf	14	Latin	England
Hilarius of Litoměřice	15	Latin	Bohemia
Hinderbach, Johannes	15	Latin	Austria, Italy
Hinojosa, Gonzalo de	14	Castilian	Castile
Hippolytus of Rome	2-3	Greek	Italy
Hippolytus of Thebes	6-9	Greek	Greece
Historia [anonymi] Eduardi Tertii	14	Latin	England
Historia archiepiscoporum Bremensium	14-15	Latin	Germany
Historie of the Arrival of King Edward IV	15	English, French	England
Historia Augusta	4	Latin	Italy
Historia Bohemica, Polonica et Silesiaca	15	Latin	Poland

Lemma	Century	Language	Provenance
Historia Britonum abbreviata	14	Latin	England
Historia Brittonum	9	Latin	Wales
Historia compendiosa de regibus Britonum	13-14	Latin	England
Historia Compostellana	12	Latin	Galicia
Historia Daretis Frigii de origine Francorum	8	Latin	France
Historia ducis Henrici	15	Latin	Poland
Historia ducum Venetorum	13	Latin	Italy
Historia ecclesie Abendonensis	12	Latin	England
Historia seu Epistola de morte Ladislai regis Ungariae	15	Latin	Austria
Historia Fossatensis	8-12	Latin	France
Historia Francorum Senonensis	11	Latin	France
Historia Frisiae	15	Latin	Low Countries
Historia fundationis Bellalandae	12	Latin	England
Historia fundationis monasterii S. Viti martyris Gladbacensis	11	Latin	Germany
Historia Gelriae	16	Latin	Low Countries
Histoire de Guillaume le Maréchal	13	Anglo-Norman	England
Historiae Hierosolymitanae pars secunda	12	Latin	France
History of the Kings of Britain	14	English	England
Historia de landgraviis Thuringiae	15	Latin	Germany
Historia Langobardorum codicis Gothani	9	Latin	Italy
Historia monasterii Hasnoniensis	11	Latin	France
Historia monasterii Usercensis	12	Latin	France
Historia Norwegie	12	Latin	Norway
History of the Old Testament	15	English	England
Histoire de Païs-Bas 1477-92	15	French	France
History of the Patriarchs of Alexandria	11-13	Arabic	Egypt
Historiae Pisanae fragmenta	14	Latin	Italy
Historia pontificum Romanorum	12	Latin	Austria
Historia de Professione Danorum in Ierosolymam	13	Latin	Denmark, Norway
Historia dello pseudo-Iamsilla	13	Latin	Italy
Historia Roffensis	14	Latin	England
Historia de Sancto Cuthberto	10-11	Latin	England
Historia Saxonum sive Anglorum post obitum Bedae	12	Latin	England
Historia Silense	12	Latin	Castile
Historiae Tornacenses	12	Latin	France
Historia de via Hierosolymis	12	Latin	Italy
Historia Vitae et Regni Ricardi Secundi	14	Latin	England
Historia Walciodorensis monasterii	12-13	Latin	Low Countries
Historia Welforum	12	Latin	Germany
Hoeneke, Bartholomäus	14	Low German	Germany
Hollandse Adelskronieken	15-16	Latin, Dutch	Low Countries
Holsteinische Reimchronik	14-15	Low German	Germany
Honorius Augustodunensis	11-12	Latin	Germany
Hrotsvit of Gandersheim	10	Latin	Germany
Huber, Ulrich	15	German	Switzerland
Hugh Candidus	12	Latin	England

Lemma	Century	Language	Provenance
Hugh of Amiens	12	Latin	France
Hugh of Farfa	11	Latin	Italy
Hugh of Flavigny	11-12	Latin	France
Hugh of Fleury	12	Latin	France
Hugh of Kirkstall	12	Latin	England
Hugh of Poitiers	12	Latin	France
Hugh of St. Victor	12	Latin	France
Hugh Sottewain	12	Latin	England
Hugo Falcandus	12	Latin	Italy
Humbert de Pas de Wonck	14-15	Latin? French?	Low Countries
Hydatius	5	Latin	Hispania
Hyde Annals	13	Latin	England
Hypatian Chronicle	13	Russian Church Slavonic	Rus'
Iacobus de Delayto	14-15	Latin	Italy
Iacopo Piacentino	14	Latin	Italy
Ibn 'Abd al-Ḥakam	9	Arabic	Egypt
Ibn Abī al-Dam	13	Arabic	Lebanon
Ibn al-Adīm, Kamāl al-Dīn 'Umar	13	Arabic	Syria, Egypt
Ibn al-'Athīr	12-13	Arabic	Mesopotamia
Ibn al-Dawādārī	13-14	Arabic	Syria
Ibn al-Dāya	9-10	Arabic	Egypt
Ibn al-Faradī	10-11	Arabic	Al-Andalus
Ibn al-Furāt	14-15	Arabic	Egypt
Ibn al-Fuwatī	13-14	Arabic	Mesopotamia
Ibn al-Jawzī, 'Abd al-Rahmān	12	Arabic	Mesopotamia
Ibn al-Khatīb	14	Arabic	Granada, Morocco
Ibn al-Qalānīsī	11-12	Arabic	Syria
Ibn 'Alqāmā, 'Abd Allāh Muḥammad ibn al-Khālaf	11-12	Arabic	Al-Andalus
Ibn al-Qūtiya	10	Arabic	Al-Andalus
Ibn al-Rāhib	13	Arabic	Egypt
Ibn al-Shihna	15	Arabic	Lebanon
Ibn 'Arabshāh	15	Arabic	Syria
Ibn 'Asakir, Thiqqat al-Dīn 'Ali	12	Arabic	Syria
Ibn Bassām	12	Arabic	Al-Andalus
Ibn-i Bibi	13	Persian	Persia
Ibn Ḥabīb	14	Arabic	Syria
Ibn Hajar al-'Asqalānī	14-15	Arabic	Egypt
Ibn Hayyān	11	Arabic	Al-Andalus
Ibn Hazm	11	Arabic	Al-Andalus
Ibn Hishām	9	Arabic	Egypt
Ibn 'Idhārī	13-14	Arabic	Muslim Spain, Maghreb
Ibn Ishāq	8	Arabic	Arabia
Ibn Iyās	15-16	Arabic	Egypt
Ibn Kardabūs	12	Arabic	Al-Andalus
Ibn Khaldūn	14-15	Arabic	Maghreb
Ibn Khayyāt, Khalīfa	8-9	Arabic	Mesopotamia

Lemma	Century	Language	Provenance
Ibn Muyassar	13	Arabic	Egypt
Ibn Sāhib al-Salāt	12	Arabic	Al-Andalus
Ibn Sa'īd al-Gharnāti	13	Arabic	Al-Andalus
Ibn Sasrā	14	Arabic	Syria
Ibn Shaddād ibn Tamīm	12	Arabic	Maghreb
Ibn Shaddād, Bahā' al-Dīn	12–13	Arabic	Mesopotamia
Ibn Taghrībirdī	15	Arabic	Egypt
Ibn Wasīf Shāh	10–11	Arabic	Egypt
Ibn Wasil, Jamal al-Din Muhammad	13	Arabic	Syria, Egypt
Ibn Zunbul	16	Arabic	Egypt
Ildefons of Toledo	7	Latin	Hispania
Imennik na bālgarskite chanove	8–10	Greek, Church Slavonic	Bulgaria
Ioannes Anagnostes	15	Greek	Greece
Ioannes Kananos	15	Greek	Byzantium
Ioannes Laurentius Lydus	6	Greek	Byzantium
Ioannes Malalas	6	Greek	Byzantium
Ioannes of Epiphaneia	6–7	Greek	Syria
Ioannes VI Kantakouzenos	14	Greek	Byzantium
Iohannes de Capella	15	Latin	France
Iohannes de Mussis	14–15	Latin	Italy
Iohannes de Tulbia	13	Latin	Italy
Iohannes de Utino	14	Latin	Italy
Iohannes Elemosina	14	Latin	Italy
Iona Chronicle	6–8	Latin, Irish	Ireland, Scotland
Irenicus, Franciscus	16	Latin	Germany
Irste, Michael	15	Latin	Poland
Isaaq ben Yaqob de Lattes of Perpignan	14	Hebrew	France, Spain
Isidore of Seville	6–7	Latin	Hispania
Istoire de Bertrand du Guesclin	14	Anglo-Norman	France
Itier, Bernard	12–13	Latin	France
Itinerarium Burdigalense	4	Latin	Gaul
Itinerarium Egeriae	4	Latin	Hispania
Itinerarium Peregrinorum et Gesta Regis Ricardi	13	Latin	England
Ivani, Antonio	15	Latin	Italy
Jacob of Edessa	7–8	Syriac	Syria
Jacob of Soest	14–15	Latin	Germany
Jacob of Voragine	13	Latin	Italy
Jacob van Maerlant	13	Dutch	Low Countries
Jacobus de Guisia	14	Latin	Low Countries
Jacobus Traiecti	15	Latin	Low Countries
Jacques d'Esch	14–15	French	France
Jacques du Clercq	15	French	France
James of Acqui	14	Latin	Italy
James of Vitry	13	Latin	France
Jamsin, Aegidius	15	Latin	Low Countries
Jan Allertssoon	15	Dutch	Low Countries
Jan of Komorowo	15–16	Latin	Poland
Jan van Boendale	14	Dutch	Low Countries

Lemma	Century	Language	Provenance
Jan van Heelu	13–14	Dutch	Low Countries
Janko of Czarnków	14	Latin	Poland
Jans [der] Enikel	13	German	Austria
Jarloch of Milevsko	12–13	Latin	Germany, Bohemia
Jaume I of Aragon	13	Catalan	Aragon, Catalonia
Jean d'Antioche	13	French	Palestine
Jean d'Enghien	15	French	Low Countries
Jean de Haynin	15	French	France
Jean de Joinville	13–14	French	France
Jean de Langhe	14	Latin	France
Jean de Magnicourt	15–16	French	France
Jean de Noyal	14	French	France
Jean d'Outremeuse	14	French	Low Countries
Jean de Roye	15	French	France
Jean de St. Gelais	16	French	France
Jean de Stavelot	15	French	Low Countries
Jean de Venette	14	Latin	France
Jean de Vignay	14	French	France
Jean de Wavrin	15	French	Low Countries
Jean le Bel	14	French	Low Countries
Jean Lefèvre de St. Rémy	15	French	France
Jerome	4–5	Latin	Eastern Mediterranean
Jiménez de Rada, Rodrigo	12–13	Latin	Castile
Jocelin of Brakelond	12–13	Latin	England
Jodok of Glucholazy	15	Latin	Poland
Joel historicus	14	Greek	Byzantium
Jofré de Loaysa	13–14	Castilian	Castile
Johann von Guben	14	German	Germany
Johann von Posilge	14–15	Latin, German	Germany, Poland
Johannes a Leydis	15	Latin, Dutch	Low Countries
Johannes de Pohle	14	Latin	Germany
Johannes de Speculo	15	Latin	Germany
Johannes Leonis	15	Latin, German	Bohemia
Johannes Librarius	15	Latin	Austria
Johannes of Thilrode	13	Latin	Low Countries
Johannes von Hildesheim	14	Latin, German	Germany
Johannes von Winterthur	14	Latin	Switzerland, Germany
John de Foxton	14–15	Latin	England
John of Antioch	6	Greek	Byzantium
John of Bayon	14	Latin	France
John of Bicular	6–7	Latin	Hispania
John of Canterbury	14	Anglo-Norman	England
John of Cermenate	14	Latin	Italy
John of Coutances	11–12	Latin	France
John of Ephesus	6	Syriac	Asia Minor
John of Fordun	14	Latin	Scotland
John of Glastonbury	14	Latin	England

Lemma	Century	Language	Provenance
John of Hexham	12	Latin	England
John of Hocsem	13-14	Latin	Low Countries
John of Mailly	13	Latin	France
John of Marignolli	14	Latin	Italy
John of Marmoutier	12	Latin	France
John of Nikiu	7	Coptic, Ethiopic	Egypt
John of Oxnead	13	Latin	England
John of Phenek	7	Syriac	Mesopotamia
John of Reading	14	Latin	England
John of Salisbury	12	Latin	France, England
John of St. Victor	14	Latin	France
John of Trokelowe	14	Latin	England
John of Tynemouth	14	Latin	England
John of Viktring	14	Latin	Austria
John of Wallingford	13	Latin	England
John of Worcester	12	Latin	England
John the Deacon of Naples	10	Latin	Italy
John the Deacon of Venice	10-11	Latin	Italy
Jómsvíkinga saga	13	Norse	Iceland
Jonsdorff, Benedikt	15	Latin	Poland
Jordan of Giano	13	Latin	Italy, Germany
Jordan of Saxony	13	Latin	Germany, France
Jordanes	6	Latin	Italy
Jörg von Nürnberg	15	German	Germany, Balkans etc.
Josephus, Titus Flavius	1	Greek	Palestine
Pseudo-Joshua the Stylite	6	Syriac	Syria
Journal du siège d'Orléans	15	French	France
Juan de Flores	15-16	Castilian	Castile
Juan Manuel	14	Castilian	Castile
Julian of Toledo	7	Latin	Hispania
Julius Africanus	3	Greek	Palestine, Italy
Justinger, Conrad	14-15	German	Switzerland
Justinus of Lippstadt	13	Latin, German	Germany
Justus of Tiberias	1	Greek	Palestine
Juvérial des Ursins, Jean	15	French	France
Kadlubek, Wincenty	12-13	Latin	Poland
Kaiserchronik	12	German, Latin	Germany
Kaisergeschichte	4	Latin	Italy, Gaul?
Kaminiates, Ioannes	10-15	Greek	Greece
Kammermeister, Hartung	14-15	German	Germany
Karl der Große und die schottischen Heiligen	14	German	Germany
Karlskrönikan	15	Swedish	Sweden
K'art'lis C'xovreba	8-14	Georgian, Armenian	Georgia
Kastler Reimchronik	14	German	Germany
Kastorp, Hinrich	15-16	Low German	Germany
Katherina von Gebersweiler	14	Latin, German	France
Kattendijke-kroniek	15	Dutch	Low Countries
Kazmair, Jörg	14-15	German	Germany

Lemma	Century	Language	Provenance
Kedrenos, Georgios	11-12	Greek	Byzantium
Kekaumenos	11	Greek	Byzantium
Kerkhörde, Johann	15	German	Germany
Kerkhörde, Reinold	15-16	Low German, Latin	Germany
al-Khatib al-Baghdadi	11	Arabic	Mesopotamia
Khuzistan Chronicle	7	Syriac	Persia
Kiburger, Elogius	15	German	Switzerland
Kimpelsche Chronik	15-17	German	Germany
Kinnamos, Ioannes	12	Greek	Byzantium
Kirakos Ganjakeci	13	Armenian	Armenia
Kirchmaier, Hans	15	German	Germany
Kirkstall Abbey chronicles	15	Latin	England
Kleine Klosterneuburger Chronik	15	German	Austria
Kleine Stamser Chronik	15	German	Austria
Kleine Toggenburger Chronik	15	German	Switzerland
Klosener, Fritsche	14	German	Germany, France
Knighton, Henry	14	Latin	England
Knýtlinga Saga	13	Norse	Iceland
Kölner Prosa-Kaiserchronik	13-14	German	Germany
Kölner Weltchronik	15	Latin	Germany
Königsberg World Chronicle	13	Latin	Germany, Baltic, Poland
Königsfeldener Chronik	15	German	Switzerland
Königshofen-Justinger-Chronik	15	German	Switzerland
Konrad of Halberstadt [the Younger]	14	Latin	Germany
Konrad of Megenberg	14	Latin	Germany
Konrad von Luppburg	13	Latin	Germany
Konstantin of Preslav	9-10	Bulgarian, Church Slavonic	Bulgaria
Konstantinos VII Porphyrogennitos	10	Greek	Byzantium
Konstantyn of Ostrovica	15	Serbian, Polish etc.	Serbia etc.
Konstanzer Bischofschronik	16	German	Germany
Konstanzer Weltchronik	14	German	Germany
Kopmann, Michael	16	Low German	Germany
Koriwn	5	Armenian	Armenia
Korner, Hermann	14-15	Latin, Low German	Germany
Korte Cronijcke van Nederland van den Jaere 1285	15	Dutch	Low Countries
Kottanner, Helene	15	German	Hungary, Austria
Krantz, Albert	15-16	Latin	Germany
Krátké sebranie z českých kronik k výstrazě věrných Čechův	15	Czech	Bohemia
Kraus, Johannes	15	Latin	Germany
Kritoboulos, Michael	15	Greek	Byzantium
Kroniek van het St. Nicolaas-klooster te Utrecht	15	Dutch	Low Countries
Kroniek van Rooklooster	16	Latin, Dutch	Low Countries

Lemma	Century	Language	Provenance
Kronika poznańskich pisarzy miejskich	14-18	German, Latin, Polish	Poland
Kronika velmi pěkná o Janu Žižkovi, družiníku krále Václava IV	15	Czech	Bohemia
Küchlin	15	German	Germany
Kükülle, János	14	Latin	Hungary
Kule, Hinrik	14-15	Low German	Germany
Kungstein, Johannes	14-15	Latin	Germany
Kurtz, Johann	15-16	German	Germany
Kurze Reimchronik von Preußen	14	German	Germany, Poland
al-Kutubī, Ibn Shākir	13-14	Arabic	Syria
Kyntsch, Marcus	15	German	Poland
La fi del comte d'Urgell	15	Catalan	Catalonia
La Geste des ducs Phelippe et Jehan de Bourgogne	15	French	France
La guerra dell'Aquila	15	Italian	Italy
La Marche, Olivier de	15-16	French	Low Countries
Lazamon	12-13	English	England
Lactantius	3-4	Latin	Asia Minor
Ladam, Nicaise	15-16	French	France
Lambert de Waterlos	12	Latin	Low Countries
Lambert of Ardres	12-13	Latin	France
Lambert of Hersfeld	11	Latin	Germany
Lambert of St. Omer	11	Latin	France
Lanckmann de Valckenstein, Nicolaus	15	Latin	Germany
Landshuter Ratschronik	15-16	German	Germany
Landucci, Luca	15-16	Italian	Italy
Landulf of Milan	11	Latin	Italy
Landulf of San Paolo	11-12	Latin	Italy
Landulf Sagax	10-11	Latin	Italy
Lang, Andreas	15-16	Latin	Germany
Lange, Dietrich	14	Latin	Germany
Lange, Hinrik	15	Low German	Germany
Langenbeck, Herman	15-16	Low German	Germany
Lateinische Reimchronik 1091-1472	15	Latin	Germany
Laterculus Malalianus	7	Latin	England
Later Winchcombe Annals	13	Latin	England
Laudemus	13	Latin	France
Laurentian Chronicle of 1377	14	Russian Church Slavonic	Rus'
Laurentius of Březová	15	Latin, Czech	Bohemia
Łazar P'arpec'i	5-6	Armenian	Armenia
Le Baud, Pierre	15-16	French	France
Le Canarien	15	French	France
Le Picart, Jacques	15-16	French	France
Leabhar Meic Cárthaigh Riabhaigh	15	Irish	Ireland
Legatius, Johannes	15	Latin	Germany
Lemaire de Belges, Jean	15-16	French	France
Lemego, Johan van	15	Dutch	Low Countries
Lenz, Hans	15-16	German	Switzerland

Lemma	Century	Language	Provenance
Leo of Ostia	11-12	Latin	Italy
Leo the Deacon	10	Greek	Byzantium
Leonard of Chios	15	Latin	Greece, Italy
Leopold von Wien	14	German	Austria
Lescot, Richard	14	Latin, French	France
Leseur, Guillaume	15	French	France
Letopiseč vkratce	10	Bulgarian	Bulgaria
Letopisețul de la Bistrița	15-16	Church Slavonic	Moldavia
Letopisețul de la Putna I	15-16	Moldavian	Moldavia
Letopisețul de la Putna II	15-16	Church Slavonic	Moldavia
Levold of Northof	13-14	Moldavian	Moldavia
Lewond	8	Latin	Low Countries
Li Muisis, Giles	8	Armenian	Armenia
Libellus de Magno Eriki rege	13-14	Latin, French	Low Countries
Liber cronicorum sive annalis Erfordensis	14	Latin	Sweden
Liber de fundatione cenobii de Waledena	14	Latin	Germany
Liber de Temporibus	12-13	Latin	England
Liber Eliensis	13	Latin	Italy
Liber extravagans	12	Latin	England
Liber fundationis claustris sanctae Mariae Virginis in Henrichov	15	Latin	Scotland
Liber genealogus	12-14	Latin	Poland
Liber generationis mundi	5	Latin	Africa
Liber historiae Francorum	4	Latin	Italy
Liber monasterii de Hyda	8	Latin	France
Liber Pluscardensis	14-15	Latin	England
Liber pontificalis	15	Latin, English	Scotland
Liber Regiminum Padue	6-9	Latin	Italy
Liber regum	12	Latin	Italy
Liber Rubeus [rerum Faventinorum]	12-13	Navarro-Aragonese	Navarre
Libro de las generaciones	17	Latin	Italy
Libro Fiesolano	13	Navarro-Aragonese	Navarre
Lichfield Chronicle	13-14	Italian	Italy
Liebenthal, Nicolaus	14	Latin	England
Lilla rimkrönikan	15-16	Latin	Poland
Lindau, Johannes	15	Swedish	Sweden
Lindian Chronicle	15	German	Poland
Lintner, Johann	1 BC	Greek	Greece
Lirer, Thomas	15-16	Latin	Germany
Liutprand of Cremona	15	German	Austria
Livre de Reis de Britannie	10	Latin	Italy
Livre de Reis d'Engleterre	13-14	Anglo-Norman	England
Lives of Edward the Confessor	14	Anglo-Norman	England
Lives of Henry V	11-13	Latin, Anglo-Norman	France, England
	15	Latin, English	England

Lemma	Century	Language	Provenance
Lives of Otto of Bamberg	12	Latin	Germany
Lives of Serbian Kings and Archbishops	14	Serbian Church Slavonic	Serbia
Livre des faits de Jean le Meingre, dit Boucicaut	15	French	France
Livros de Linhagens	13-14	Portuguese	Portugal
Llibre dels reis francs de Gotmar	10	Latin, Arabic	Catalonia
Llibre de les solemnitats de Barcelona	14-18	Catalan	Catalonia
Lodewijk van Velthem	13-14	Dutch	Low Countries
Lollard Chronicle of the Papacy	14	English	England
London Chronicles	13-16	Latin, English, Anglo-Norman	England
Loos, Johannes de	15-16	Latin	Low Countries
Lopes, Fernão	15	Portuguese	Portugal
López de Ayala, Pero	14-15	Castilian	Castile
López de Roncesvalles, Garci	15	Navarro- Aragonese	Navarre
Lorenzo de Monacis	14-15	Latin	Italy
Lu rebellamentu di Sichilia	14	Italian	Italy
Lubbe, Jacob	15	Low German	Poland
Lübecker Ratschronik	15	Low German	Germany
Luca di Totto da Panzano	14	Italian	Italy
Lucas of Túy	13	Latin	León
Ludolf of Žagaň	14-15	Latin	Germany, Poland
Ludwig von Eyb Sr.	15-16	German	Germany
Lüneburger Chronik bis 1414	15	Low German	Germany
Lupus Apulus Protospatharius	12	Latin	Italy
L'vov Chronicle	16	Russian Church Slavonic	Russia
Lydgate, John	14-15	English	England
Mac Fhirbhisigh, Dubhaltach	17	Irish	Ireland
Machairas, Leontios	14-15	Greek	Cyprus
Machiavelli, Niccolò	15-16	Italian	Italy
Macquériau, Robert	16	French	France
Madius de Barbasanis, Michal	14	Latin	Croatia
Mag Ráidhin, Uighistin	15	Latin, Irish	Ireland
Magdeburger Schöppenchronik	14	Low German	Germany
Magnum Chronicon Belgicum	15	Latin	Low Countries
Magnus of Reichersberg	12	Latin	Austria
Mainz Anonymous	12	Hebrew	Germany
Mainzer Chronik	16	German	Germany
Mair, John	15-16	Latin	Scotland
al-Makīn	13	Arabic	Egypt
Malaspina, Saba	13	Latin	Italy
Malchus of Philadelphia	5	Greek	Byzantium
Malispini, Ricordano	14	Italian	Italy
Malverne, John	15	Latin	England
Malvezzi, Iacopo	14	Latin	Italy
Mamerot, Sébastien	15	French	France
Manasses, Konstantinos	12	Greek	Byzantium
Mancini, Dominic	15-16	Latin	England

Lemma	Century	Language	Provenance
Manetho	3 BC	Greek	Egypt
Mannelli, Amaretto di Domenico	14	Italian	Italy
Mannyng, Robert, of Brunne	14	English	England
Mansel, Jean	15	French	France
Manual de Novells Ardits	14-19	Catalan	Catalonia
Manuel d'histoire de Philippe VI de Valois	14	French	France
Manuscript of Anholt	15	German, Dutch	Low Countries
Manuscript Utrecht, Gemeentearchief, VII F 5	15	Dutch	Low Countries
al-Maqrizī	14-15	Arabic	Egypt
Marago, Bernardus	12	Latin	Italy
Marcellinus Comes	6	Latin	Byzantium
Marchionne di Coppo Stefani	14	Italian	Italy
Marcovaldi, Sandro	14-15	Italian	Italy
Marcus Venetus	13-14	Latin	Italy
Margarit, Joan	15	Latin	Catalonia
Mari ibn Sulayman	12	Arabic	Mesopotamia
Marianus Scotus	11	Latin	Ireland, Germany
Marie van Oss	15-16	Dutch	Low Countries
Marienwerder, Johannes	14-15	Latin	Poland
Marineo, Lucio Sículo	15-16	Castilian	Castile, Aragon
Marius of Avenches	6	Latin	Gaul
Markward of Fulda	12	Latin	Germany
Marliani, Fabrizio	15-16	Latin	Italy
Maronite Chronicle of 663/4	7	Syriac	Syria
Marsili, Pere	14	Latin	Catalonia
Martial d'Auvergne	15-16	French	France
Martin da Canal	13	French	Italy
Martin of Bolków	15	German	Poland
Martin of Fulda	14	Latin	Germany
Martin of Opava	13	Latin	Bohemia
Martin of Opava, English	14	English	England
Martínez de Toledo, Alfonso	15	Castilian	Castile
Martinus de Alpartil	15	Latin	Aragon
Marzagaia da Lavagno	14-15	Latin	Italy
al-Mas'ūdi	10	Arabic	Mesopotamia
Mathias de Lewis	14	Latin	Low Countries
Matt'ēos Urhayec'i	11-12	Armenian	Asia Minor
Matthäus von Pappenheim	15-16	Latin	Germany
Matthew Paris	13	Latin	England
Matthias von Kemnath	15	German	Germany
Matthias von Neuenburg	14	Latin	Germany
Matthieu d'Escouchy	15	French	France
Maupoint, Jean	15	French	France
Maurisio, Gerardo	12-13	Latin	Italy
Maximus of Zaragossa	6-7	Latin	Hispania
Meißnische Chronik	15	German	Germany
Meisterlin, Sigismund	15	Latin, German	Germany
Melissourgos, Macarios	16	Greek	Greece
Melkite Chronicle of 641	7	Syriac	Syria

Lemma	Century	Language	Provenance
Memoria comitum et episcoporum Ripacurcensium	11-12	Latin	Catalonia
Memòries historials de Catalunya	15	Catalan	Catalonia
Menahem ben Aaron ben Zerah	14	Hebrew	Navarre
Menahem ben Solomon ha-Meiri of Perpignan	13-14	Hebrew	France
Menander protector	6	Greek	Byzantium
Menghers, Cornelius	15	Latin	Low Countries
Menko	13	Latin	Low Countries
Mennel, Jakob	15-16	Latin, German	Germany
Merchtenen, Hennen van	14-15	Dutch	Low Countries
Merlini, Giovanni di Pedrino	15	Italian	Italy
Merton Annals	13	Latin	England
Merula, Giorgio	15	Latin	Italy
Pseudo-Methodius	7-16	Syriac, Latin, Greek etc.	Syria
Metrical History of the Kings of England	14	Latin	England
Meyer, Johannes	15	Latin, German	Switzerland
Michael de Leone	14	Latin	Germany
Michael of Carinthia	16	Latin	Bohemia
Michael Panaretos	14	Greek	Byzantium
Michael the Great	12	Syriac	Asia Minor
Michele da Piazza	14	Latin	Italy
Michele da Vico	14	Latin	Italy
Miechowita, Maciej	15-16	Latin	Poland
Mionannála	15	Irish	Ireland
Mirkhwand	15	Persian	Persia
Miroir historial abregié de France	15	Latin, French	France
Miskawayh	10-11	Arabic	Persia
Mitocolis, Boninsegna de	14-15	Latin	Italy
Mittelniederdeutsche Weltchronik	14	Low German	Germany
Mohun Chronicle	14	Anglo-Norman	England
Molinet, Jean	15-16	French	France
Molsheim, Peter	15	German	Switzerland
More, Thomas	15-16	Latin, English	England
Morelli, Giovanni di Pagolo	14-15	Italian	Italy
Morena, Otto and Acerbus	12	Latin	Italy
Morer de Torla, Benito	15	Latin	Aragon
Morkinskinna	12	Norse	Iceland
Morosini, Antonio	14-15	Italian	Italy
Mousquet, Philippe	13	French	Low Countries
Movsēs Dasxuranc'i	10	Armenian	Caucasus
Movsēs Xorenac'i	5-8	Armenian	Armenia
al-Mufaḍḍal ibn Abi al-Faḍā'il	14	Arabic	Egypt
Mühlwanger, Koloman	14-15	German	Germany
Mukhtasar al-Akhbar al-Bi'ya	12	Arabic	Mesopotamia
Mulich, Hektor	15	German	Germany
Münchner Ratsprotokolle	15	German	Germany
Münsterische Chronik 1424-58	15	Latin	Germany
Muntaner, Ramon	13-14	Catalan	Catalonia
Murimuth, Adam	13-14	Latin	England

Lemma	Century	Language	Provenance
al-Musabbihī	10-11	Arabic	Egypt
Muscovite Chronicle Compilations	15	Russian Church Slavonic	Russia
Mussato, Alberto	13-14	Latin	Italy
Mxit'ar Anec'i	12-13	Armenian	Armenia
Naaldwijk, Jan van	16	Dutch	Low Countries
Naddo da Montecatini	14	Italian	Italy
Narratio de Itinere Navali ad Terram Sanctam	12	Latin	Portugal
Narratio de Longobardie obpressione et subiectione	12	Latin	Italy
Narratio de primordiis ordinis theutonici	13	Latin, German	Germany
Nauclerus, Johannes	15-16	Latin	Germany
Navagero, Andrea	15-16	Italian	Italy
Nebrija, Aelius Antonius de	15-16	Latin	Castile
Nederhoff, Johannes	15	Latin	Germany
Neophytos the Recluse	12-13	Greek	Cyprus
Neplach of Opatovice	14	Latin	Bohemia
Neri di Bicci	15	Italian	Italy
Nerli, Antonio	14-15	Latin	Italy
New Cronicyls... of the Gestys of the Kynges of England	15	English	England
Niccolò di Borbona	15	Italian	Italy
Niccolò Speciale il Giovane	14-15	Latin	Italy
Niccolò Speciale il Vecchio	13-14	Latin	Italy
Nicola di Nicola di Bartolomeo della Tuccia	15	Italian	Italy
Nicolai de preliis et occasu ducis Burgundie historia	15	Latin	Switzerland
Nicolau, Guillem	14	Catalan	Catalonia
Nicolaus Biskupec of Pelhřimov	15	Latin	Bohemia
Nicolaus Minorita	14	Latin	Italy
Nicolaus of Amiens	12	Latin	France
Nicolaus of Bray	13	Latin	France
Nicolaus of Ferrara	14	Italian	Italy
Nicolaus of Modruš	15	Latin	Dalmatia
Nicolaus of Siegen	15	Latin	Germany
Nicolaus of Znojmo	15	Latin	Moravia
Niederrheinische Reimchronik der Schlacht von Göllheim	13	German	Germany
Nikephoros Patriarches	8-9	Greek	Byzantium
Niketas Choniates	12-13	Greek	Byzantium
Nicholas of Ligny	14	Latin	France
Nikolaus von Jeroschin	14	German	Germany, Poland
Nikon Chronicle	16	Russian Church Slavonic	Russia
Nishāpūrī	12	Persian	Persia
Nithard	8-9	Latin	France, Germany
Nizām ad-Din Shāmī	14-15	Persian	Persia
Nofri di ser Piero delle Riformagioni	14	Italian	Italy
Noltz, Reinhart	15-16	German	Germany
Nomina omnium regum Scotorum	15	Latin	Scotland

Lemma	Century	Language	Provenance
Nonnosos	6	Greek	Byzantium
Norman Annals	12	Latin	France, England
Northern Annals	8–10	Latin	England
Northern Chronicle, 1399–1430	15	Latin	England
Norwich Chronicle	13	Latin	England
Notker Balbulus	9–10	Latin	Switzerland
Novgorodian Chronicles of the Fifteenth Century	15	Russian Church Slavonic	Russia
Novgorodian First Chronicle	13–14	Russian Church Slavonic	Rus'
Nuhn, Johannes	15–16	German, Latin	Germany
Nuwayri al-'Iskandarānī	14	Arabic	Egypt
Nyenhuis, Henrick	15	Latin	Germany
Oberrheinische Chronik	14	German	Germany, Switzerland
Oberto Cancelliere	12	Latin	Italy
Odo of Deuil	12	Latin	France
Odorannus of Sens	11	Latin	France
Odorico da Pordenone	13–14	Latin	Italy
Offenburg, Henman	14–15	German	Switzerland
Öhem, Gallus	15–16	German	Germany, Switzerland
Olde Freesche Cronike	15	Dutch	Low Countries
Oliba of Ripoll	10–11	Latin	Catalonia
Oliver of Paderborn	12–13	Latin	Germany
Olympiodorus of Thebes	4–5	Greek	Egypt
Omnimoda Historia	16–17	Latin, Catalan, Aragonese	Aragon
Onsorg, Ulrich	15	Latin	Germany
Opus Chronicorum 1259–1296	14	Latin	England
Orderic Vitalis	11–12	Latin	France
Origo gentis Langobardorum	7	Latin	Italy
Orkneying Saga	12	Icelandic	Orkney
Orosius, Paulus	5	Latin	Hispania
Ortlieb of Zwiefalten	12	Latin	Germany
Osney Chronicle	13–14	Latin	England
Österreichische Chronik der Jahre 1454–67	15	Latin, German	Austria
Otterbourne, Thomas (1)	14	Latin	England
Otterbourne, Thomas (2)	15	Latin	England
Otto of Freising	12	Latin	Germany
Otto of St. Blasien	13	Latin	Germany
Ottobono Scriba	12–13	Latin	Italy
Ottokar von Steiermark	14	German	Austria
Ottoman anonymous chronicles	15	Turkish	Ottoman Empire
Oude gesten seggen ons dat	15	Dutch	Low Countries
Overstolz, Werner	15	German	Germany
Oxyrhynchus Chronicle	3	Greek	Egypt
Pace di messer Iacopo da Certaldo	14	Italian	Italy
Pachymeres, Georgios	13–14	Greek	Byzantium
Packington, William	14	French	England

Lemma	Century	Language	Provenance
Pagliarini, Giovanni Battista	15	Latin	Italy
Paleja	10	Church Slavonic	Bulgaria
Palencia, Alfonso Fernández de	15	Latin, Castilian	Castile
Palmieri, Matteo	15	Latin	Italy
Palmieri, Mattia	15	Latin	Italy
Pane, Ogerio	13	Latin	Italy
Panholz, Leonhard	15	Latin	Germany
Panodorus	5	Greek	Egypt
Papoušek, Jan, of Soběslav	15	Latin	Bohemia
Parenti, Marco	15	Italian	Italy
Parenti, Piero di Marco	15–16	Italian	Italy
Parfues, Jakob	15	German	Germany
Parian Marble	3 bc	Greek	Greece
Parisius de Cereta	13	Latin	Italy
Parleberg, Johannes	15	Latin	Poland
Paschale Campanum	6	Latin	Italy
Passio Pragensium	15	German	Bohemia
Pastoralet	15	French	France
Patria Constantinoupoleos	10	Greek	Byzantium
Patricius Ravennas	14	Latin	Italy
Paul the Deacon	8	Latin	Italy
Pauli, Theodericus Franconi	15	Latin, Dutch	Low Countries
Paulinus of Milan	4–5	Latin	Italy
Paulinus of Venice	14	Latin	Italy
Paulus de Praga	15	Czech	Bohemia
Paumgartner, Peter	16	German	Germany
P'awstos Buzand	5	Armenian	Armenia
Pedro Afonso	14	Portuguese	Portugal
Pedro de Escavias	15	Castilian	Castile
Pedro de Valencia	16	Navarro-Aragonese	Navarre
Pelayo of Oviedo	12	Latin	Asturias, León
Pelhisson, Guillaume	13	Latin	France
Pembridge, John de	14	Latin	Ireland
Perceval de Cagny	15	French	France
Pere d'Arenys	14–15	Latin	Catalonia
Peregrinus Priscanus	15–16	Latin	Italy
Pérez de Guzmán, Fernán	14–15	Castilian	Castile
Peter Comestor	12	Latin	France
Peter of Alexandria	10	Greek	Byzantium
Peter of Dusburg	14	Latin	Low Countries, Germany
Peter of Eboli	13	Latin	Italy
Peter of Herentals	14	Latin	Low Countries
Peter of Ickham	13	Latin	England
Peter of Mladoňovice	15	Latin, Czech, German	Bohemia
Peter of Poitiers	12	Latin	France
Peter the Deacon	12	Latin	Italy

Lemma	Century	Language	Provenance
Petite chronique de Bretagne pendant la Guerre de Cent Ans	15	French	France
Petite chronique de Guyenne	15	Occitan	France
Petite chronique de Normandie pendant la Guerre de Cent Ans	14	French	France
Petrarca, Francesco	14	Latin, Italian	Italy
Petriboni, Pagolo	15	Italian	Italy
Petros Patrikios	6	Greek	Greece
Petrus Bechini	12	Latin	France
Petrus de Thimo	15	Latin	Low Countries
Petrus Divensis	12	Latin	France
Petrus Impens	15-16	Latin	Low Countries
Petrus Vallium Sarnaii	12-13	Latin	France
Pfettisheim, Konrad	15	German	France
Philippe de Novare	13	French	Cyprus, Syria
Philostorgios	4-5	Greek	Asia Minor
Phlegon of Tralles	2	Greek	Asia Minor
Piccolomini, Eneas Sylvius	15	Latin	Italy
Pieri, Paolino	13-14	Italian	Italy
Pierre de Langtoft	14	Anglo-Norman	England
Pierre du Bois	15	French	Italy
Pietro di Mattiolo	14-15	Italian	Italy
Pike, John	14	Latin	England
Pinheiro, Margarida	15	Portuguese	Portugal
Pintoin, Michel	14-15	Latin	France
Pipewell Chronicle	14	Anglo-Norman	England
Pipino, Francesco	13-14	Latin	Italy
Pirkheimer, Caritas	15-16	Latin, German	Germany
Piscator, Hermannus	16	Latin	Germany
Planctus destructionis regni Hungariae per Tartaros	13	Latin	Hungary
Platina, Bartolomeo	15	Latin	Italy
Platterberger-Truchseßsche Weltchronik	15	German	Germany
Pluntsch, Tilman	15	German	Germany
Poeta Saxo	9	Latin	Germany, Switzerland
Politianus, Angelus	15	Latin	Italy
Polo, Marco	13-14	Italian	Italy
Pomerius, Henricus	15	Latin	Low Countries
Pomponius Atticus, Titus	1 BC	Latin	Italy
Pomponius Iulius, Laetus	15	Latin	Italy
Pontano, Giovanni	15-16	Latin	Italy
Porner, Hans	14-15	Low German	Germany
Porphyry of Tyre	3	Greek	Palestine, Greece, Italy
Pověst' vremennych lět	12	Russian Church Slavonic	Rus'
Presbyter Bremensis	15	Latin	Germany
Primary History of Armenia	7?	Armenian	Armenia
Primat	13	Latin, French	France

Lemma	Century	Language	Provenance
Priscus of Panium	5	Greek	Byzantium
Procopius of Caesarea	6	Greek	Palestine
Progress of King Edward I in His Invasion of Scotland	15	English, Anglo-Norman	England, Scotland
Prokop of Prague	15	Czech	Bohemia
Prosaiska Krönikan	15	Swedish	Sweden
Prosarelation über die Kölner Unruhen	15	German	Germany
Prose Brut, Anglo-Norman	13-14	Anglo-Norman	England
Prose Brut, English	14?	English	England
Prose Brut, Latin	14-15	Latin	England
Prose Chronicle in College of Arms Arundel 58	15	English	England
Prose Chronicle of Early British Kings	14	Anglo-Norman	England
Prose Chronicle of the Kings of England	12	Anglo-Norman	England
Prosper of Aquitaine	5	Latin	Gaul (France)
Psellos, Michael	11	Greek	Byzantium
Pskov Chronicles	15-17	Russian Church Slavonic	Russia
Ptolemy of Lucca	13-14	Latin	Italy
Puigpardines, Berenguer de	11	Catalan	Catalonia
Pulkava of Radenín, Přibík	14	Latin	Bohemia
Quaedam narracio [de Groninghe, de Thrente, de Covordia et de diversis aliis sub diversis episcopis Traiectensibus]	13	Latin	Italy
Quilichinus Spoletinus	14	Latin	France
Quoniam	14	Latin	France
Radulphus de Marham	14	Latin	England
Radziwiłł Chronicle	13	Russian Church Slavonic	Rus'
Rahewin of Freising	12	Latin	Germany
Ralph Niger	12	Latin	England
Ralph of Caen	12	Latin	France, Italy, Palestine
Ralph of Coggeshall	13	Latin	England
Ralph of Diceto	12	Latin	France, England
Ralph of Rivo	14	Latin	Low Countries
Rambaldis, Benvenuti de'	14	Latin	Italy
Ramírez de Avalos, Mosén Diego	16	Castilian	Navarre
Ramusio, Giovanni Battista	16	Italian	Italy
Ransanus, Pietro	15	Latin	Italy, Hungary
Rapperswiler Chronik	15	German	Switzerland
Ratpert of St. Gallen	9	Latin	Switzerland
Rauf de Boun	14	Anglo-Norman	England
Ravagnani, Benintendi de'	14	Latin	Italy
Rāwandī	13	Persian	Persia
Raymond of Aguilers	11-12	Latin	France
al-Razi	10	Arabic	Al-Andalus
Reading Annals	13	Latin	England
Récit d'un ménestrel d'Alphonse de Poitiers	13	French	France
Récit d'un ménestrel de Reims	13	French	France
Reginald of Wroxham	13	Latin	England

Lemma	Century	Language	Provenance
Regino of Prüm	10	Latin	Germany
Regnal lists of Scotland	13-16	Latin, Gaelic, Anglo-Norman	Scotland
Reimchronik der Appenzellerkriege	15	German	Switzerland
Reimchronik der Bischöfe von Osnabrück	15	Low German	Germany
Reimchronik über die Kölner Unruhen	15	German	Germany
Reimchronik des Würzburger Städtekrieges	15	German	Germany
Reiner of St. James	12-13	Latin	Low Countries
Reinier of St. Lawrence	12	Latin	Low Countries
Reise, Nikolaus	15	German	Germany
Resurrection Chronicle	16	Russian Church Slavonic	Russia
Ribera de Perpinyà, Pere	13	Catalan	Catalonia
Riccobaldo of Ferrara	13-14	Latin	Italy
Riccoboni, Bartolomea	14-15	Italian	Italy
Richard of Cirencester	14	Latin	England
Richard of Cluny	12	Latin	France
Richard of Devizes	12	Latin	England
Richard of Durham	13	Latin	England
Richard of Hexham	12	Latin	England
Richental, Ulrich	14-15	German	Germany
Richer of Senones	13	French	France
Richer of St. Rémi	10	Latin	France
Rigord	12-13	Latin	France
Rijmkroniek van de Grimbergsche oorlog	14	Dutch	Low Countries
Rijmkroniek van Holland	13-14	Dutch	Low Countries
Rijmkroniek van Vlaanderen	13-14	Dutch	Low Countries
Rinuccini, Filippo di Cino	15	Italian	Italy
Ripalta, Antonio and Alberto da	15	Latin	Italy
Ripalta, Pietro da	14	Latin	Italy
Rishanger, William	13-14	Latin	England
Robert de Clari	12-13	French	France
Robert of Arrouaise	12-13	Latin	France
Robert of Avesbury	14	Latin	England
Robert of Gloucester	13	English	England
Robert of Reading	13-14	Latin	England
Robert of St. Marianus in Auxerre	12-13	Latin	France
Robert of Swaffham	13	Latin	England
Robert of Torigni	12	Latin	England, France
Robert the Monk	12	Latin	France
Rode, Johannes	14-15	Low German	Germany
Rodríguez de Almela, Diego	15	Castilian	Asturias, León
Rodulf Glaber	11	Latin	France
Roger of Howden	12	Latin	England
Roger of Oradea	13	Latin	Italy, Hungary
Roger of St. Albans	15	Latin	England
Roger of Wendover	13	Latin	England
Rogožskij Chronicle	15	Russian Church Slavonic	Russia
Rolandino of Padua	13	Latin	Italy

Lemma	Century	Language	Provenance
Rolevinck, Werner	15-16	Latin etc.	Germany
Romuald of Salerno	12	Latin	Italy
Rorbach, Bernard and Job	15	German	Germany
Rosenbusch, Hans	15	German	Germany
Rosicz, Sigismund	15	Latin, German	Poland
Rosla, Heinrich	13	Latin	Germany
Rostocker Chronik	15-17	Low German	Germany
Rothe, Johannes	14-15	German	Germany
Rötteler Chronik	15	German	Germany
Rous, John	15	Latin, English	England
Royal Brut	12	Anglo-Norman	England
Rudborne, Thomas	15	Latin	England
Rudimentum Novitiorum	15	Latin	Germany
Rudolf of St. Trond	11-12	Latin	Low Countries
Rudolf von Ems	13	German	Germany, Austria
Rudolf von Radegg	14	Latin	Switzerland
Rufinus of Aquileia	4-5	Latin	Italy, Palestine, Egypt
Rufus-Chronik	15	Latin	Germany
Rui de Pina	15-16	Portuguese	Portugal
Rumpler, Angelus	15-16	Latin	Germany
Rupert of Deutz	11-12	Latin	Low Countries, Germany
Rüsch, Nicolaus	15-16	German	Switzerland
Russ, Melchior Jr.	15	German	Switzerland
Saadiah ibn Danan	15	Hebrew	Granada, Maghreb
Sabellico, Marcantonio Coccio	15-16	Latin	Italy
al-Sābi, Hilāl	10-11	Arabic	Mesopotamia
Sächsische Weltchronik	13	Low German, German	Germany
Sæmundr Sigfússon inn fróði	11-12	Latin	Iceland
Saint-Pol, Jean de	15	French	France
Šālih ibn Yahyā ibn Buhtur	15	Arabic	Lebanon
Salimbene de Adam	13	Latin	Italy
Salman of St. Goar	15	Hebrew	Germany
Salvianus of Marseille	5	Latin	Gaul (France)
Salviati, Jacopo di Alamanno	14-15	Latin, Italian	Italy
Sampiro of Astorga	11	Latin	Asturias, León
Samuel Anec'i	12	Armenian	Armenia
Sánchez de Arévalo, Rodrigo	15	Castilian	Castile
Sánchez de Valladolid, Fernán	14	Castilian	Castile
Sandeus, Felinus	15-16	Latin	Italy
Santa María, Pablo de	14-15	Castilian	Castile
Sanudo, Marin Torsello, il Vecchio	13-14	Latin, Italian	Italy
Sanudo, Marin, il giovane	15-16	Italian	Italy
Sardo, Ranieri	14	Italian	Italy
Satechronik	14	Low German	Germany
Sattler, Johann	15-16	German	Germany
Sauer, Stanislaus	15-16	Latin	Poland

Lemma	Century	Language	Provenance
Savonarola, Michele	15	Latin	Italy
Saxo Grammaticus	12–13	Latin	Denmark
Sayf ibn 'Umar	8	Arabic	Mesopotamia
Sbignei, Henricus, de Góra	15	Latin	Poland
Scala, Bartholomaeus della	15	Latin	Italy
Scala Mundi	14	Latin	England
Schamdocher, Georg	15	German	Germany
Schedel, Hartmann	15–16	Latin, German	Germany
Scheurl, Albrecht	15	German	Silesia
Scheyerer Fürstentafel	14	German	Germany
Schilling, Diebold Jr.	15–16	German	Switzerland
Schilling, Diebold Sn.	15	German	Switzerland
Schiphower, Johannes	15–16	Latin, Low German	Germany
Schöfflerlin, Bernhard	15	German	Germany
Schradin, Niklaus	15–16	German	Switzerland
Schulthaiss, Nicolaus	15	German	Germany
Schwarz, Ulrich	15	German	Germany
Schwinkhart, Ludwig	15–16	German	Switzerland
Scottis Originale	15–16	English	Scotland
Scottish Chronicle	14	Anglo-Norman	England, Scotland
Scriptor incertus de Leone Armenio	9	Greek	Byzantium
Sebēos	7	Armenian	Armenia
Secret History of the Mongols	13	Mongolian	Mongolia
Śędziwój of Czechel	15	Latin	Poland
Sefer ha-Yashar	16	Hebrew	Italy
Seffried of Mutterstadt, Johannes	15	Latin	Germany
Seher of Chaumousey	12	Latin	France
Senarega, Bartolomeo	15–16	Latin	Italy
Sentlinger, Heinz	14–15	German	Germany, Austria
Serbian Annals	12–14	Serbian Church Slavonic	Serbia
Sercambi, Giovanni	14–15	Italian, Latin	Italy
Serlinger, Johannes	15–16	Latin	Austria
Sex Aetates Mundi	11	Irish	Ireland
Sex Werkdays and Agis	15	English	Scotland
Shabānkāra'ī	14	Arabic	Persia
Sharaf al-Dīn 'Alī Yazdī	15	Persian	Persia
Sherira Gaon of Pumbedita	10	Hebrew	Mesopotamia
Shirley, John	14–15	English	England
Short Chronicle of 1482	15–16	English	Scotland
Short English Metrical Chronicle	14	English	England
Short Latin Chronicle of Durham Abbey	14	Latin	England
Sibt ibn al-Jawzī	13	Arabic	Mesopotamia, Syria
Sicard of Cremona	12–13	Latin	Italy
Siegfried of Ballhausen	13–14	Latin	Germany
Siegfried von Bacharach	15–16	German	Germany
Sigebert of Gembloux	11–12	Latin	Low Countries
Sigoli, Simone	14	Italian	Italy

Lemma	Century	Language	Provenance
Silvestros Syropoulos	15	Greek	Byzantium
Simeonov Chronicle	15	Russian Church Slavonic	Russia
Simon of Kéza	13	Latin	Hungary
Simone [di Bindo] della Tosa	14	Italian	Italy
Simonetta, Cicco	15	Italian	Italy
Simonetta, Giovanni	15	Latin	Italy
Skoutariotes, Theodoros	13	Greek	Byzantium
Skylitzes, Ioannes	11	Greek	Byzantium
Slecht, Reinbold	14–15	Latin	Germany
Smbat Sparapet	13	Armenian	Asia Minor
Snavel, Albertus	15	Latin, Dutch	Low Countries
Sneker kroniekje	15	Dutch	Low Countries
Snorri Sturluson	12–13	Norse	Iceland
Socrates scholasticus	5	Greek	Byzantium
Soester Chronikalien	15–16	Low German	Germany
Solomon bar Simson	12	Hebrew	Germany
Somer, John	15	Latin	England
Southwark Annals	13	Latin	England
Sozomen	5	Greek	Palestine
Sozomeno of Pistoia	15	Latin	Italy
Spechtshart, Hugo, of Reutlingen	14	Latin, German	Germany
Speronella Chronicle	12	Latin	Italy
Speyerer Chronik	15	German	Germany
Sphrantzes, Georgios	15	Greek	Byzantium
Spies, Johannes	15	German	Austria
Sprott, Thomas	13	Latin	England
St. Albans Chronicles	15	Latin	England
St. Andrews Chronicle	16	English	Scotland
St. Benet at Holme Annals	14	Latin	England
St. Galler Weltchronik	15	German	Switzerland
St. Georgenberg Relic Book	15	German	Austria, Germany
St. Sophia First Chronicle	15	Russian Church Slavonic	Russia
St. Sophia Second Chronicle	16	Russian Church Slavonic	Russia
Stadskronieken van Gent	14–16	Dutch	Low Countries
Staindl, Johannes	15–16	Latin	Germany
Staré letopisy české	15–16	Czech	Bohemia
Status Yspanie a principio usque nunc	13	Latin	Catalonia
Statwech, Johann	15	Latin, Low German	Germany
Stefanardo da Vimercate	13	Latin	Italy
Steinhöwel, Heinrich	15	German	Germany
Steinruck, Heinrich	15	German	Germany
Stella, Erasmus	15–16	Latin	Germany
Stella, Giorgio	14–15	Latin	Italy
Step'anos Asolik	10–11	Armenian	Armenia
Step'anos Ōrbelean	13–14	Armenian	Armenia
Stephen of Rouen	12	Latin	France

Lemma	Century	Language	Provenance
Stetter, Johann	14	German	Germany
Stolle, Konrad	15-16	German	Germany
Stone, John	15	Latin	England
Storie Pistoresi	14	Italian	Italy
Straßburger Archivchronik	16	German	Germany
Strecche, John	15	Latin	England
Streggi, Alessandro	15	Italian	Italy
Stromer, Ulman	14-15	German	Germany
Sturekrönikan	15-16	Swedish	Sweden
Sturla Þórðarson	13	Norse	Iceland, Norway
Sturlunga Saga	14	Norse	Iceland
Stuttgarter Stiftschronik vom Hause Württemberg	15	German	Germany
Suetonius Tranquillus, Gaius	1-2	Latin	Italy
Suger of St. Denis	12	Latin, French	France
Suggerode, Gerard	15	Latin	Low Countries
Suho, Albert	15	Low German	Germany
al-Sūlī	9-10	Arabic	Mesopotamia
Sulpicius Severus	4-5	Latin	Gaul (France)
Sumario analístico de la Historia Gothica	13	Castilian	Castile
Sumario del despensero	15	Castilian	Castile
Sunthaym, Ladislaus	15-16	Latin, German	Germany
Surquet, Jean	15	French	France
al-Suyūfī	15-16	Arabic	Egypt
Sven Aggesen	12	Latin	Denmark
Sverris Saga	12-13	Norse	Norway
Symeon of Durham	12	Latin	England
Symeon magistros & logothete	10-11	Greek	Byzantium
Pseudo-Symeon	10	Greek	Byzantium
Synodikon Vetus	10	Greek	Byzantium
Syriac Short Chronicles	7-9	Syriac	Syria
al-Tabarī	9-10	Arabic, Persian	Persia
Tabula Egmundana	15	Latin	Low Countries
Tacitus, Publius Cornelius	1-2	Latin	France, Italy
al-Tanūkhī	10	Arabic	Mesopotamia
Tatian the Syrian	2	Greek	Italy
Tertullian	2-3	Latin	Africa
Teuffenbeck, Heinrich	14	Latin	Germany
Tewkesbury Annals	13	Latin	England
Thadeus Neapolitanus	13	Latin	Italy
Thegan of Trier	9	Latin	Germany
Theodericus of Echternach	12	Latin	Luxembourg
Theodoret of Cyr	5	Greek	Syria
Theodoricus monachus	12	Latin	Norway
Theodorus Lector	6	Greek	Byzantium
Theodosius of Syracuse	9	Greek	Italy
Theophanes of Byzantium	6	Greek	Byzantium
Theophanes Confessor	8-9	Greek	Byzantium
Theophanes Continuatus	10	Greek	Byzantium
Theophilus of Antioch	2	Greek	Syria

Lemma	Century	Language	Provenance
Theophylact Simocatta	7	Greek	Egypt, Byzantium
Thet Freske Riim	15-16	Frisian	Low Countries
Thietmar of Merseburg	10-11	Latin	Germany
Thomas a Kempis	15	Latin	Low Countries, Germany
Thomas Castleford's Chronicle	14	English	England
Thomas of Eccleston	13	Latin	England
Thomas of Marlborough	12	Latin	England
Thomas of Pavia	13	Latin	Italy
Thomas of Split	13	Latin	Croatia, Hungary
Thomassin, Mathieu	15	French	France
Thommendorf, Wenceslaus	15-16	Latin, German	Bohemia
Thorne, William	14	Latin	England
Thornton Chronicle	16	Latin	England
Thuróczy, János	15	Latin	Hungary
Toledano Romanzado	15	Castilian	Castile
Tolosanus	12-13	Latin	Italy
Tomic, Pere	15	Catalan	Catalonia
T'ovma Arcruni	9-10	Armenian	Armenia
Tränkle, Ulrich, von Feldkirch	15	German	Austria
Translation of chronicles	15	Latin	Italy
Traversari, Ambrogio	15	Latin	Italy
Treckpoel, Peter	15-16	Dutch	Low Countries
Trevet, Nicholas	13-14	Anglo-Norman	England
Trevisa, John	14	English	England
Tribbe, Heinrich	15	Latin	Germany
Trinity Chronicle	15	Russian Church Slavonic	Russia
Trithemius, Johannes	15-16	Latin	Germany
Tschachtlan-Dittlinger Chronik von Bern	15	German	Switzerland
Tucher Family	15-16	German	Germany
Tudebode, Peter	12	Latin	France
Turell, Gabriel	15	Catalan	Catalonia
Turnierchronik	15	German	Germany
Pseudo-Turpin Chronicle	12	Latin, French, Anglo-Norman	France
Tüsch, Hans Erhart	15	German	Germany
Tver' Chronicle	16	Russian Church Slavonic	Russia
Twinger, Jakob, von Königshofen	14-15	Latin, German	Germany, France
Tylich, Johannes	15	Latin	Germany
Typographical Chronicle	16	Russian Church Slavonic	Russia
Tzartza, Samuel ibn Seneh	14	Hebrew	Castile
Ua Braoin, Tigernach	11	Latin, Irish	Ireland
Ulmer Annalen	15	German	Germany
Ulmer Chronik	15	German	Germany
Ungarorum historia	16	Latin	Germany
Unique Chronicle of Italy	11	Greek	Italy
Unrest, Jakob	15	German	Germany, Austria

Lemma	Century	Language	Provenance
Ursprung der Stadt Mainz	14-15	German	Germany
Ursprung und Anfang der Stadt Augsburg	15	German	Germany
'Urwa ibn al-Zubayr	7-8	Arabic	Arabia
Usama ibn Munqidh	12	Arabic	Syria
Ustjug Chronicle	16	Russian Church Slavonic	Russia
Vale, John	15	English	England
Valera, Diego de	15	Castilian	Castile
Valla, Lorenzo	15	Latin	Italy
Van die Heerlikye der Lande van Steyn	15-16	Dutch	Low Countries
Vardan Arewelc'i	13	Armenian	Armenia
Vecerius, Conradus	15-16	Latin	Italy
Veit of Ebersberg	15-16	German	Germany
Velluti, Donato	14	Italian	Italy
Ventura, Guglielmo	13-14	Latin	Italy
Ventura, Secondino	15	Latin	Italy
Vergerio, Pier Paolo	14-15	Latin	Italy
Vergil, Polydore	15-16	Latin	Italy, England
Versão Galaico-portuguesa da Crónica Geral de Espanha	13-14	Portuguese	Portugal
Verse Chronicle of Early British Kings	13	Anglo-Norman	England
Versus Lubenses	14	Latin	Poland
Victor of Tunnuna	6	Latin	Africa
Victor of Vita	5	Latin	Africa
Victor, Sextus Aurelius	4	Latin	Pannonia (Serbia), Italy
Villani, Giovanni	13-14	Italian	Italy
Villani, Matteo	14	Italian	Italy
Villani, Filippo	14-15	Latin	Italy
Villola, Pietro and Floriano	14	Italian	Italy
Vincent of Beauvais	13	Latin	France
Vincent of Kielcza	13	Latin	Poland
Vincent of Prague	12	Latin	Bohemia
Vincenzo di Basilio	15-16	Italian	Italy
Vita abbatum Orti Sancte Marie	13	Latin	Low Countries
Vita Basilio	10	Greek	Byzantium
Vita Edwardi secundi	14	Latin	England
Vitae of Thomas Becket	12	Latin	England
Vorncken, Wilhelmus	14-15	Latin	Low Countries
Vraie Cronicque d'Escosse	15	French	France
Vriesche Aenteyckeninge	15	Dutch, Frisian	Low Countries
Wace	12	Anglo-Norman	France
Wahb ibn Munabbih	7-8	Arabic	Yemen
Wahraus, Erhard	14-15	German	Germany
Waldau, Hieronymus	15	Latin	Germany, Poland
Walden Annals	15	Latin	England
Walsingham, Thomas	14-15	Latin	England
Walter of Coventry	13	Latin	England
Walter of Guisborough	13-14	Latin	England

Lemma	Century	Language	Provenance
Walter of Whittlesey	14	Latin	England
Walter the Chancellor	12	Latin	Palestine
Waltham Annals	15	Latin	England
Waltham Chronicle	12	Latin	England
Warkworth Chronicle	15	English	England
Wassenberch, Johann	15-16	German	Germany
Wauquelin, Jean	15	French	France
Waverley Annals	12-13	Latin	England
Weichard von Polheim	13-14	Latin	Austria
Weichbildchronik	13	Low German	Germany
Weihenstephaner Chronik	15	German	Germany
Weinreich, Caspar	15	German	Germany, Poland
Wenceslas of Jihlava	15	German	Moravia
Wendisches Cronicon	15	Low German	Germany
Werler Reimchronik der Soester Fehde	15	German	Germany
Werner, Thomas	15	Latin	Germany
Wessington, John	14-15	Latin	England
Westminster Chronicle	14	Latin	England
Wetziger, Johannes	15	Latin	Poland
Weverslaicht	14	German	Germany
Whalley Chronicle	15	Latin	England
Whethamsted, John	15	Latin	England
Widmer, Beatus	15-16	German	Germany
Widukind of Corvey	10	Latin	Germany
Wielant, Philip	15-16	French	Low Countries
Wierstraet, Christian	15	Low German	Germany
Wigand von Marburg	14-15	German	Germany, Poland
Wigmore Abbey Chronicles	13-15	Latin, Anglo-Norman	England
Wilhelm Scheneck de Rockenhusen	15	Latin, German	Germany
Wilhelm von Velde	15-16	German	Germany
Willelmus Procurator	14	Latin	Low Countries
Willem of Berchem	15	Latin	Low Countries
William of Apulia	11-12	Latin	Italy
William of Brittany	12-13	Latin	France
William of Glastonbury	15	Latin	England
William of Juniièges	11	Latin	France
William of Malmesbury	12	Latin	England
William of Newburgh	12	Latin	England
William of Poitiers	11	Latin	France
William of Puylaurens	13	Latin	France
William of Rubruck	13	Latin	France, Mongolia
William of St. Denis	12	Latin	France
William of Tyre	12	French	France, Palestine
Williram of Ebersberg	11	Latin, German	Germany
Wimpfeling, Jakob	15-16	Latin	Germany
Winchcombe Chronicle	12	Latin	England
Winchester Annals	13	Latin	England
Windeck, Eberhard	14-15	German	Germany
Wintergerst, Erhard	15	German	Germany

Lemma	Century	Language	Provenance
Wipo	11	Latin	Germany
Wisseler Grafenreihe	15	Latin	Germany
Witte, Bernhard	15–16	Latin	Germany
Włodkowiec, Paweł	14–15	Latin	Poland
Wolters, Heinrich	15	Latin	Germany
Worcester Annals	14	Latin	England
Worcester, William	15	Latin, French	England
Wusterwitz, Engelbert	15	Low German	Germany
Wykes, Thomas	13	Latin	England
Yaḥyā ibn Saʿīd al-Antākī	11	Arabic	Egypt, Syria
Yáñez, Rodrigo	14	Castilian	Castile
al-Yaʿqūbī	9	Arabic	Mesopotamia
Yāqūt	12	Arabic	Mesopotamia
Ynglis Chronicle	15	English	Scotland
Yngsta Rimkrönikan	16	Swedish	Sweden
Yoseph ben Gurion	10	Hebrew	Italy
Yoseph ben Tzaddiq of Arevalo	15	Hebrew	Castile
Yovhannēs Draxanakertcʿi	9–10	Armenian	Armenia
al-Yūnīnī	13–14	Arabic	Syria
Yūsāb al-Muḥabrak of Fūwah	13	Arabic	Egypt
Yves of St. Denis	14	Latin	France
Zacharias scholasticus	5–6	Greek	Byzantium
Zakuto, Abraham	15–16	Hebrew	Castile
Zayner, Andreas	15	German	Germany
Zerbster Ratschronik	15	Low German	Germany
Zink, Burkhard	15	German	Germany
Zonaras, Ioannes	12	Greek	Byzantium
Zosimus	6	Greek	Byzantium
Zumbach, Johannes	15	German	Switzerland
Zuqnin Chronicle	8	Syriac	Mesopotamia
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A tous nobles

ca 1410–15. France. Named for its incipit (*A tous nobles qui aiment beaux faits et bonnes histoires*, to all nobles who love great deeds and good stories), this anonymous short French-language chronicle of the kings of France survives in more than sixty 15th-century copies, two thirds in roll format. In about forty manuscripts, it is embedded within a universal chronicle (→ *Chronique anonyme universelle à la mort de Charles VII*). The text is usually accompanied by genealogical diagrams (as in → Peter of Poitiers' *Compendium*), and there are more than twenty different versions. The core narrative covers mythical origins until 1380; continuations prolong the story, some to the early 16th century. The original author claims to be abridging the → *Grandes Chroniques de France* but other sources have also been used. The core does not always reflect "official" French historiography, but remains loyal to king and country; one version has a pro-English slant. The variants between versions and manuscripts—in format and layout, ranging from no decoration to luxurious—suggest that this was a popular work, constantly revised and redesigned, appealing to a broad audience. Representative manuscripts include: Paris, BnF, fr. 15373 (universal chronicle roll); 4990 (codex; two versions); 6470 (roll); 5734, fol. 93^r–111^v (codex).

Bibliography

Text: M. A. NORBYE, *A tous nobles qui aiment beaux faits et bonnes histoires*, (forthcoming).
Literature: M. A. NORBYE, "The king's blood: genealogies and dynastic awareness in the Hundred Years War", *Journal of Medieval History*, 33 (2007), 297–319. M. A. NORBYE, "A popular example of 'national literature' in the Hundred Years War", *Nottingham Medieval Studies*, 51 (2007), 121–42. M. A. NORBYE, "A tous nobles qui aiment beaux faits et bonnes histoires: The Multiple Transformations of a Fifteenth-Century

A

French Genealogical Chronicle", *MC*, 5 (2008), 175–96.

MARIGOLD ANNE NORBYE

A Tretis Compiled out of Diverse Cronicles

[The Chronicle to 1440]

1440. England. A brief (10-folio) English prose chronicle, datable from a reference to Henry VI, *in whos xviii yere this short tretis was ended*. It includes a genealogy from Adam to Henry VI derived from → Aelred of Rievaulx and a description of England based upon book I of Ranulf → Higden's *Polychronicon*. The author, like Higden, was probably from Chester since he writes at the outset that he intends to present a history of that city, but the manuscript breaks off in the midst of his description of the see of Chester. Unedited, it survives in only one manuscript: London, BL, add. ms. 34764.

Bibliography

Literature: *Catalogue of Additions to the Manuscripts in the British Museum 1894–99*, 1901, 78. E.D. KENNEDY, *MWME* 8, 2665–66, 2880–81. C.L. KINGSFORD, *English Historical Literature of the Fifteenth Century*, 1913, 169.

EDWARD DONALD KENNEDY

Aachener Chronik

[Cronicon Aquense]

late 15th century. Germany. Town chronicle in High German, but with occasional Low German forms in the early sections, which may reflect a source. This anonymous prose text, possibly commissioned by the Aachen town council, runs from 770 to 1482. It is arranged annalistically, with entries for years, though the first four centuries are represented by just 13 brief entries. For the

Lemma	Century	Language	Provenance
Wipo	11	Latin	Germany
Wisseler Grafenreihe	15	Latin	Germany
Witte, Bernhard	15–16	Latin	Germany
Włodkowiec, Paweł	14–15	Latin	Poland
Wolters, Heinrich	15	Latin	Germany
Worcester Annals	14	Latin	England
Worcester, William	15	Latin, French	England
Wusterwitz, Engelbert	15	Low German	Germany
Wykes, Thomas	13	Latin	England
Yaḥyā ibn Saʿīd al-Antākī	11	Arabic	Egypt, Syria
Yáñez, Rodrigo	14	Castilian	Castile
al-Yaʿqūbī	9	Arabic	Mesopotamia
Yāqūt	12	Arabic	Mesopotamia
Ynglis Chronicle	15	English	Scotland
Yngsta Rimkrönikan	16	Swedish	Sweden
Yoseph ben Gurion	10	Hebrew	Italy
Yoseph ben Tzaddiq of Arevalo	15	Hebrew	Castile
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14th century, some of the entries are out of order, suggesting a compilation of sources. From 1428 the entries become longer narrative units. While the earlier section concentrates on German rulers from Charles the Great, with focus on their importance for Aachen, *ein haubi aller steden in Gallia und Allemenien* (a chief of all cities in France and Germany), the narrative section reports mainly on internal town affairs, especially the conflicts between the council and the trades guilds. The final entry is a note on the current price of butter, cheese, oil and wine. There are three manuscripts, the earliest of which is Berlin, SB, ms. boruss. qu. 260 (early 16th century). This work should not be confused with the *Kleine Aachener Chronik*, a much later annalistic text in German and Latin covering 1319–1713.

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GRAEME DUNPHY

Abbo of Fleury

[Abbon de Fleury, Abbo abbas Floriacensis]

940/50–1004. France. Abbot of the Benedictine monastery at Fleury-sur-Loire (Saint-Benoît-sur-Loire) and prolific writer in various genres. Abbo was born near Orléans, studied in Paris and Reims, and spent two years in England as abbot of Ramsey in Cambridgeshire, at a time of English monastic reform. As abbot of Fleury from 988, he had a central role in national and papal politics, but his attempts to restore discipline to the abbey at La Réole resulted in the violence which led to his death. Though never canonized, he is remembered as a saint and martyr. Two of his disciples were important historians, → Abbo of St. Germain and → Aimon of Fleury, the latter of whom wrote his biography. There are also references to his life in → William of Malmesbury, → Orderic Vitalis, → Rodulf Glaber and → Adémar of Chabannes.

Abbo wrote on various subjects including rhetoric, arithmetic, astronomy, Latin gram-

mar and canon law. His commentary on Victorius of Aquitaine's Easter cycle is of importance for → chronology and chronometry. His letters and political pieces provide insights particularly on the papacy during reign of Robert II (996–1031). He also wrote two historical works, a life of St. Edmund and a history of Popes.

Abbo's *Passio Sancti Eadmundi*, which was written during his time in England at the behest of the then Archbishop of Canterbury, St. Dunstan, includes eloquent descriptions of English geography and history. Edmund the Martyr, the king of Anglo-Saxon East Anglia who was killed by the Danes in 869 and was venerated at Bury St. Edmunds, was an important focus for the English monastic renewal. Abbo tells of a wolf which protected the king's severed head until the faithful were able to give it a Christian burial. There are four good, early manuscripts of Abbo's *vita*: London, Lambeth Palace, 362; Copenhagen, Kongelige Bibliotek, GKS 1588 4^o; London, BL, Cotton Tiberius B.ii (written at Bury); and Paris, BnF, lat. 5362. This work was to have great influence on later English historical writing, and was compiled into the → *Annals of St. Neots*. An Old English translation by Ælfric of Eynsham was made ca 998 in alliterative verse, opening: *Eadmund se Eadiga Eastengla Cynincg / wæs snotor and wurdfull and wurdode symble* (Edmund the blessed king of the East Angles was wise and honourable, and ever glorified).

Abbo's much neglected *Epitome de vitis Romanorum pontificum* (Epitome of the lives of Roman popes) is an abridgement of the → *Liber pontificalis* giving short lives of 91 popes from St. Peter to Gregory the Great. The abridgement shows particular interest in those popes who most actively opposed the Byzantine church, and includes corrections and minor additions, showing a careful and critical reading. The *editio princeps* by Jean Buys (Johannes Busaeus, Mainz 1602) was reprinted in the *PL*. Two manuscripts are known: Leiden, UB, ms. VLF 96:1, fol. 1–13 and Berne, Burgerbibliothek, ms. 120 I, fol. 76–93.

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GRAEME DUNPHY

Abbo of St. Germain

9th–10th century. France. Monk of St. Germain in Paris (Benedictine) who studied under → Aimon of Fleury (885–6) and was in charge of guests ca 915. By 897 he had finished his *Bella Parisiacae urbis*, a Latin hexameter poem in three books (660, 618 and 115 lines) prefaced by a prose letter to a fellow monk, Gozlin, and a dactylic verse dedication to Aimon. The first two books cover the period from the Normans' arrival outside Paris (November 885) to the autumn of 896. The third book, written in a complicated, pedantic style, full of words of Greek origin, with glosses, is a collection of moral precepts for clerics. The historical epic is a poem of praise to Paris, its patron saint, St Germain, and Count Eudes of Paris, with particular emphasis on the successful resistance of the Parisians. His pedantic style is reflected in sentences like: *Nil reliqui, prohibente fuga, retulere paroni* (The survivors were prevented by their flight from taking anything back to their boat) where he uses a glossary word for *navis*. Only one manuscript (Paris, BnF, lat. 13833) contains the three books, though many others exist, including one in Oxford with Anglo-Saxon glosses (Oxford, St. John's College, ms. 154). The text was first published in 1588 by Pierre Pithou in *Annalium et historiae Francorum scriptores coetanei*.

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Text: H. WAQUET, *Abbon: Le siège de Paris par les Normands*, 1942 [Books I and II, with French translation]. P. DE WINTERFELD, MGH, PLAC, IV, 1899.

Literature: *RepFont 2*, 100.

KEITH BATE

Abbreviatio gestorum regum

Francorum

(Short account of the deeds of the kings of the Franks)

ca 1150–1215. Latin. A résumé of the history of France written at St. Denis before 1151 under the instigation of → Suger. The text is extremely dry, though it contains much fabulous material. Ending in 1137, it constitutes the first attempt at chronicle writing at St Denis. A second version, called *Nova gesta Francorum*, was composed between 1185 and 1214. The two texts were used by → Primat for his *Grandes Chroniques*. The former is found in Paris, BnF, lat. 14663, the latter in BnF, lat. 4937.

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Text: G. WAITZ, MGH SS, IX, 395–406. MIGNE, PL CLXIII, col. 911–940.

Literature: G. SPIEGEL, *The Chronicle Tradition of Saint-Denis*, 1978. *RepFont 2*, 100f.

RÉGIS RECH

Ablauff a Rheno, Eberhard

d. 1528. Czech Lands. Author of a Latin history of Franciscan observance, the reform movement within the Franciscan order. Eberhard Ablauff a [or de] Rheno (of the Rhineland) studied at the University of Leipzig, then in 1482 entered the Franciscan friary of the Holy Spirit in Leipzig. Later he worked in Meissen (1484–89), Torgau (1489) and Wrocław (Breslau, 1497–1501). After 1501 he converted to the reform group of Franciscan Observants and was incorporated into the Czech Observance province. He took part in the provincial chapter in Olomouc in 1505. Then he was active in different monasteries; he died in Brno in 1528.

Ablauff's chronicle, entitled *De novella plantatione provincie Austrie, Bohemie et Polonie, quo ad fratres minores de observantia Cronica* (also *Chronica provinciae Bohemiae*), was begun in 1506 in the house of the Observants in Olomouc and he continued the work until his death. It presents a short history of the Czech and middle European Franciscan Observance from the mission of John Capistran in Bohemia and Moravia 1451 and foundation of the first province northward of the Alps 1452 till the year 1528. Ablauff records all the general and provincial chapters and selected

events of the church and political life, but also more general occurrences, including a detailed description of the earthquake in Constantinople in 1509.

The chronicle survived in a single manuscript (54 folios) in the library of the Franciscan monastery in Prague, and it was used by historians in the first quarter of the 20th century. Later the manuscript appeared to be missing; in fact it was delivered to the Franciscan Library in Cheb, where it was found in 2009 and purchased for the National Library in Prague (Prague, Národní knihovna, Cheb ms. 157; adl. 2.8). There is no edition.

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MARIE BLÁHOVÁ

Abraham bar Hiyya of Barcelona

d. ca 1136? Aragon (Iberia). Jewish astronomer, mathematician and philosopher, presumably a functionary at the court of Alfonso I of Aragon. Author of *Megillat ha-Megalleh* (Scroll of the Revealer).

Megillat ha-Megalleh calculates the end of time and the year of the coming of the Messiah in about 6000 lines of prose. While focussing on Messianic computations some of its chapters present surveys of Biblical, Jewish and world history from the creation of the world until the Crusaders' conquest of Jerusalem in 1099. For the most part, the book records historical events briefly, but sometimes goes into more detail, for example, on the death of Mani. Bar Hiyya's periodization of history is based on several schemes, such as the six *aetates mundi*, the *tria tempora* and Daniel's four empires. Using traditional Jewish sources for biblical chronology, *Megillat ha-Megalleh* is the first Jewish book to adopt Augustine's theory that the six days of creation prefigure periods in world-history. This allows him to point to parallels and symmetrical patterns in history.

While it is not certain that Abraham bar Hiyya actually read Latin sources, he clearly used Christian material for polemical ends, aiming to show that the alternating "good" and "bad" periods will eventually culminate in an era of Messianic bliss for Jews.

The work is extant in six manuscripts, dating from the 14th to the 20th century. It was widely read and cited (under various titles) by Jewish authors. Bar Hiyya's periodization of history and his emphasis on parallelism and symmetry in history may have inspired → Abraham ibn Daud's chronicle *Sefer ha-Qabbalah* (The Book of Tradition, ca 1160). Among Christian authors Abraham Bar Hiyya was known as Abraham Judaeus, or Abraham princeps, and was sometimes confused with Abraham ibn Ezra. The work is mentioned in Alfonso di Spina's *Fortalitium Fidei* and by Pico della Mirandola. Chapter Five of *Megillat ha-Megalleh*, which presents an account of history based on astrology, was partially translated into French by an otherwise unknown Theodoricus de Northem, and from French into Latin as *Liber Redemptionis Israel*.

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Literature: *Encyclopedia Judaica*, 1972, 2, 130–33. E. KRAKOWSKI, "On the Literary Character of Abraham Ibn Da'ud's *Sefer ha-Qabbalah*", *European Journal of Jewish Studies*, 1, 2007, 219–247.

FONTAINE

Abraham ben Solomon of Torrutiel

b. 1482. North Africa. Jewish Qabbalah scholar. Born in Spain, he settled with his family in Fez (Morocco) after the expulsion of Jews from the peninsula in 1492.

He wrote his chronicle *Sefer ha-Qabbalah* in 1510 as a continuation to the *Sefer ha-Qabbalah* of → Abraham ibn Daud. In the introduction he states his intention "to complete it from the year that the Rabbi [Abraham] died... until the present year, which is the year 5270 [1510 AD], so that the generations which come after us will know that the tradition has continued from teacher to student from the year of the giving of the Torah at Sinai until the present, and the same will continue until the Just Teacher arises." He divides his chronicle into three parts. In the first section, he mentions scholars who were omitted by Abraham ibn Daud. Also in his second section, he writes according to the tradition of *Shalshet ha-*

Qabbalah by describing briefly the scholars from the time of the death of Abraham ibn Daud (1180) until Isaaq Canpanton who died 1463 and who was the teacher of Abraham's father Solomon. The third part is a detailed narrative about the reign of Spanish kings from Ferdinand I of León and Castile (1017–65) till the expulsion of the Jews from Portugal in 1497. Although his interest lies in the fate of the Jews under these kings, especially the persecutions of 1391 and the expulsion of the Jews from Spain in 1492, he also mentions such events as the fall of Constantinople in 1453, conflicts between Alfonso of Portugal and Ferdinand of Castile in 1475 as well as the capture of Málaga (1487) and Granada (1492). As places of refuge for the Jews who were expelled in 1492 he describes their conditions in Fez, Arcila, and Badis. Several Jewish scholars who acted as leaders during times of persecution are praised. Similarities can be observed with the *Sefer Yuhasin* of Abraham → Zakuto and the *Zekher Tzaddiq* of → Yoseph ben Tzaddiq.

Manuscripts: Oxford, Bodleian Library, Heb. e. 8 (16th–17th century); Jerusalem, Jewish National and University Library, ms. Heb. 8°123 (18th century).

See also → Jewish chronicle tradition.

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EVA HAVERKAMP

Abraham ibn Daud

[Abraham ben David ha-Levi ibn Da'ud; RaBaD I]

ca 1110–ca 1180. Castile (Iberia). Sephardic Jew, physician, Arabic philosopher, Hebrew commentator of the Talmud, halakhist, and Hebrew chronicler. Abraham ibn Da'ud was born in Cor-

doba to an important Jewish family, and died a martyr in Toledo. He wrote three important works of history.

He wrote the *Sefer ha-Qabbalah* (Book of Tradition) in 1169 to prove that all the teachings of the sages passed through ten generations of prophets—one after another—to the Great Assembly; through the Great Assembly to the *tannaim*; through five generations of *tannaim* to the *amoraim*; through seven generations of *amoraim* to the *saboraim*; through twenty-two generations of *saboraim* to the *geonim*. After eight generations of *geonim*, the Oral Law passes without interruption to R. Hananel, R. Nissim and R. Samuel ha-Nagid. They were the first generation of *rabbanim*. After them "the mastery of the *Talmud* rested [exclusively] in *Sepharad*": Yoseph ibn Migash and Baruch ben Isaaq Albalia—Ibn Da'ud's uncle and teacher—are presented as the third and last generation of *rabbanim*. At the end of this book, he explains that he wrote his *Chronicle of the Second Temple Period* "to refute the Sadducees who claim that the consolations announced by the prophets were fulfilled during the Second Temple times", and *The Chronicle of Rome* "to show how late the Christian Gospels were composed".

The *Divre Malkut* (or *Malke*) *Bayit Sheni* (Chronicle of the Second Temple's Kingdom [or Kings]) of Israel, from the Hasmoneans to Vespasian and Titus) is an abridgement of the *Yosippon* of → Yoseph ben Gurion. After a long introduction, from the Creation until the end of the Davidic dynasty, Ibn Da'ud begins with the Hasmonean period, Mattathias, and their successors, quoting some Greek and Roman rulers and finishing with Vespasian and Titus, the fall of Jerusalem, and the hope of a prompt Davidic restoration.

The *Zikhron Divre Roma* (Chronicle of Rome: from its foundation until the beginning of the Arab Kingdom) is a chronological succession of kings and emperors, from Romulus to Recaredus—the Spanish Visigoth king who converted to Catholicism—beginning with the Roman Monarchy, Tarquinius; the Republic, Julius Cesar; the monarchic restoration, Augustus and the emperors who succeeded him. Ibn Da'ud's aim is apologetic: on the one hand to attack the Qaraites, and on the other to establish the non-Jewish origin of Christianity. He seeks to demonstrate that Christians are wrong: the Gospels had been written in Constantine's time and the messianic hopes of his people remain intact.

These texts are of a historiographical nature, although they are based on early mediaeval historical sources instead of on the classic tradition. But, Ibn Da'ud's most important concern was to harmonize the Bible and Jewish historical facts with Christian history, subjected to the biblical data in a lineal chronology, with the Creation at the origin and the Messianic era at the end, adding fixed outlines of the meaningful events of Jewish and Universal History. Ibn Da'ud focuses on the temporality of the history globally, convinced that in the events of the last days, history will be identified with Prophecy. For Ibn Da'ud, Jewish and Christian history was fixed in advance by God. Both have been and will continue to be developed in a parallel and interdependent way.

There are two manuscripts: Parma, Biblioteca Palatina, n° 32, fol. 14^v-16^r (15th century), and London, Jews College, n° 28, 14 (anno 1453). Early prints: Mantua 1514, Venice 1545, Amsterdam 1710-11, Prague 1795.

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JUDIT TARGARONA

Abū al-Fidā'

[al-Malik al-Mu'ayyad 'Imād al-Dīn 'Abū al-Fidā' 'Ismā'īl ibn 'Alī ibn 'Ayyūb]

672-732 AH (1273-1331 AD). Syria. Born in Damascus, was an Ayyūbid prince. He became known as a historian and a geographer. As a young boy, Abū al-Fidā' took part in several campaigns against the Crusaders, the first being the capture of Markab (Margat) in 684/1285. This

event marks the beginning of his memoirs, which describe his political career until 729/1328, three years before his death at Hama. His memoirs are a valuable source of military campaigns against enemies of the mamluk sultan *al-Malik al-Nasir*, in particular the Crusaders and the Mongols. He took part in decisive victories against the Frankish states. In 720/1320 he received the title of sultan.

Two works by Abū al-Fidā' became especially popular in the Near East and later in Europe. His universal history *Mukhtasar ta'rikh al-bashar* (Concise history of Humanity; Leiden, UB, or. 554) covers the history from Pre-Islam to Abū al-Fidā's lifetime. While the first three chapters are derivative, based, for the earlier centuries, mainly on → Ibn al-'Athīr, the fourth chapter about his lifetime is an important primary source of the Mamluk-Sultanate and Syria in the 13th and 14th centuries. The first partial editions of the *Mukhtasar ta'rikh al-bashar* was made in the West by John Cagnier (1670-1740) and the work gained great fame among the western Orientalists.

His other great work, the *Takwīm al-Buldān* (Survey of the countries) is a descriptive geography.

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MANUEL KRECKEL

Abū Ḥāmid al-Qudsī

[Muḥammad ibn Khalīl 'Abū Ḥāmid al-Bilbaysī al-Ramlī al-Maqdisī / al-Qudsī al-Shāfi'ī]

819-88 AH (1416-83 AD). Egypt. Arabic-speaking Syro-Egyptian religious scholar of the Circassian Mamluk period. Abū Ḥāmid was born in 1414 or 1416 in the Palestinian town of Ramla, where his father was working as a mosque astronomer (*muwaqqit*). After studying in Palestine and Egypt, he spent the rest of his life in Cairo. Not being a gifted scholar, he not only faced difficulty in obtaining a position, but also had to cope with his colleagues' scorn. This is reflected in his writ-

ings, even though they are to a large extent based on other authors' work. His historical works are *al-Durra al-mudī'a* (The shining pearl; London, BL, or. 3028), a selective compilation mainly on the first years of sultan Qāytbāy's reign, *al-Fadā'il al-bāhira* (The striking merits and assets of Egypt and Cairo; Erfurt/Gotha, Forschungs- und Landesbibliothek, ms. orient. A 1628) on the amenities of Cairo and *Duwal al-islām* (The states of Islam, 1476), a rather unusual treatise on the advantages of the rule of imported slaves.

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HENNING SIEVERT

Abu Mikhnaf

[Abū Mikhnāf Lūt ibn Yaḥyā ibn Sa'īd ibn Mikhnāf al-Azdī]

d. 157 AH (774 AD). Mesopotamia. A Muslim historian active in Kufa, near Baghdad. Author of the lost work *Kitāb Maqṭal al-Husayn* (History of the Battle of Kerbala). His grandfather was a companion of Ali and this close connection to the prophet's companion and his family background made it possible for this author to gather great amounts of information of the "inner circle". Abu Mikhnaf's principal work, the *Kitāb Maqṭal al-Husayn*, has reached us through the work of his student, Hisham ibn al-Kalbi (d. 204 AH). The work narrates the events of the battle of Kerbala, which took place in the year 61 AH (680 AD). This battle was the confrontation between the followers of Husayn ibn Ali, a nephew of the prophet, and the troops of Yazid I, the second Umayyad

caliph who won this battle. His transmission chains (*isnād*) of authorities are often interrupted by local and tribal narrations and he quotes long dialogues. On several occasions he opens passages with the indication that he has his knowledge from someone who was an eyewitness of the events.

He served as major source for al- → Tabarī and later historians. Al-Tabarī also used other works of Abu Mikhnaf which are only known to us by title.

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DAVID ÁLVAREZ ALONSO

Abū Nasr Yaḥyā ibn Jarīr

d. after 1079. Mesopotamia. Jacobite. A native of Takrīt and a physician, Yaḥyā is credited with having compiled a now lost work of chronological tables in Arabic (*Zīj al-tawārīkh*), which dealt with the whole period from Adam to the 11th century. Several citations from a work of his have been preserved by later Arabic historians, all of which deal with Seleucid building projects; these could be from the *Zīj al-tawārīkh*, or possibly from a separate work on the foundation of cities.

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HARRY MUNT

'Abū Shāma, Shihāb al-Dīn 'Abd al-Rahmān

[Shihāb al-Dīn 'Abū Shāma 'Abū al-Qāsim 'Abd al-Rahmān ibn 'Ismā'īl al-Maqdisī]

599-665 AH (1203-68 AD). Syria. A Shafi'i scholar of law, tradition and Koran recitation, who held appointments at various institutions in Damascus; author of the Arabic *Kitāb al-rawdatayn fī akhbar al-dawlatayn al-Nuriya wa-al-Salahiya* (The Book of the Two Gardens on the Reports of the Two Reigns), *al-Dhayl 'ala al-Rawdatayn* (The Supplement to the Two Gardens) and other historical works.

Abu Shama composed his most renowned work, the *Rawdatayn*, in the late 640s (1240s).

It covers the reigns of Zengid Nur al-Din (d. 569/1174) the Ayyubid Salah al-Din (d. 589/1193) focussing mostly on Egypt and Syria. In this work he presents his vision of two ideal rulers re-enacting the Golden Age of the prophet Muhammad and fighting the Crusaders. For this aim he draws on a large number of works that were written in the preceding decades, such as → Ibn Shaddad's (Baha al Din) *Nawadir* and → Ibn al-Athir's *al-Bahir*. The work has been transmitted in three complete manuscripts (Oxford, Bodleian, Bruce 63; Paris, BnF, arabe 1700; Istanbul, Süleymaniye Kütüphanesi, Ayasofya 3214–15), seven manuscripts containing either the first or the second part and ten manuscripts—some very important—containing extensive passages.

As the work contains a relatively large number of documents (especially for the reign of Salah al-Din), incorporates sections from lost works (e.g. from the chronicle(s) by Ibn Abi Tayy) and deals with the Crusading period, it has been repeatedly edited and translated from the 19th century onwards. Abu Shama summarised this work under the title *Uyun al-Rawdatayn* (The Essence of the Two Gardens) and wrote a supplement (→ *dhayl*) to it. This *Dhayl* is an entirely different work: a local chronicle of Damascus that offers fascinating insight into the town life as well as into the author's biography and his inner life.

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KONRAD HIRSCHLER

Academic Chronicle

[Московско-Академическая летопись]

late 15th century. Rus'. Chronicle compilation in Church Slavonic (Russian recension), preserved in the original contemporary manuscript (Moscow, Российская государственная библиотека, ф. 173, собр. МДА, № 236) and consisting of three different parts. Up to 1206 it is based on the same protograph as the → *Radziwill Chronicle* and contains one of the five complete copies of

the → *Povest' vremennykh let*, with its Vladimir-Suzdal' continuation. The second part (1207–31) corresponds to the → *St. Sophia First Chronicle* in the older redaction. The third part (1237–1418) is more original: it is an excerpt from the *Rostov chronicle compilation* and as such independent of the Muscovite princely chronicle tradition and even opposed to it. The *Academic Chronicle* has not yet been published in its own right, though it is represented in the variant readings and in the appendix to the edition of the → *Laurentian Chronicle*.

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ALEXEI ALEXEEVICH GIPPIUS

Acrostics

An acrostic is a poetic device in which the initial letters of each line, when read vertically, spell out a word or phrase. Usually acrostics are associated with verse forms, though there are also ways to build an acrostic into a prose text. Acrostics may contain a hidden message, but if the initial letters of these lines are highlighted graphically, for example in a bold lettering or in colour, the message of the acrostic may be very obviously or even ostentatiously displayed. In some genres, for example love lyrics, dedicatory letters or devotional texts, acrostics have a long tradition, and are found throughout the continent. Alphabet acrostics are to be found in the Hebrew Bible, acrostics are common in the classical Latin poets, early medieval acrostics are found for example in the poetry of Cynewulf (Old English, eighth century) and Otfrid von Weissenburg (Old High German, ninth century), and among the representatives of the High Middle Ages, discussion of acrostics features in the scholarly literature on Gottfried von Straßburg, François Villon, Heinrich von dem Türlin, Marie de France and many others.

Acrostics are found in some medieval chronicles, particularly from Germany, but also from England. The geographical distribution is no doubt to be explained in part by the fact that Germany has the strongest tradition of verse chronicles, and acrostics are most naturally associated with verse. However, given that the English acrostics

300

Boos Ahnherr Davids. Ende des Buches der Richter. Die fünfte Welt.

durh die süntlich unzucht
so manig mensche müste gebin
21485 in dem geslechte do das lebin.
Von Juda der fürste groz,
bi Raab Salmonis sun Booz,
nam ouh bi dén ziten
undir dén Moabiten
21490 ein wip diu was Ruht genant,
[158^o] bi der der edil wigant
sit darnah einin sun gewan,
der hiez Obeth. der selbe man
gwan einin sun der hiez Yesse,
21495 der was der (was weltirs mē?),
von dem sit nah der selben zit
wart geborn der künig David,
der irwelte Gotis helt,
der sit von Gote wart irweilt
21500 ze kúnege ubir israhelsche diet,
do er den davon geschiet
dem er niht gunnin wolte
das er fürbas solte
die krone der geslechte tragen,
21505 als ih iu wil und hie sol sagin
mit ungeloginir warheit.
Vollesprochin, volleseit
ist der rihtere bûch alhie
und swas in der zit irgie,
21510 do si rihtere waren
in vier hundirt jaren
und indrizig jare zil.
in Gotis namin ich nu wil
der kúnege bûch hie vahin an
21515 und sagin so ich beste kan,
wie dû geschicht anevie
und nah der mere sage irgie.

Der vierde welte name zirgi
Alhie mit meren: hóreut wie
21520 und wamitte der name zirgie
in dirre welte unde wie
[158^o] dû fúnftú welt nu anevie,
do der vierdin name zirgie.
ih han iuh é hie vor geseit
21525 nah der schrift mit underscheit
das ie ein welt were anders
niht
wand wandelunge einir ge-
schicht,
so Gotis kraft gedachte
ein núwis und das brahte
21530 der welte das nie was ge-
schehin:
als ich iuh han biz her ver-
gehin
und dú mere her sint komen,
darnah als ir si hapt virnomen
zem ersten von Adame,
21535 Noe und Abrahame,
bi der iegelichim geschach
ein dinc des man für núwe
jach;
und abir darnah fürbas mē
wie Moyses die Gotis é
21540 lernte und si lerte,
damite Got do merte
die vordirn é mit eime snite
und abir núwitte damite
ein andir welt, dú do für war
21545 drizig und vierhundirt jar
werte und dannoh fürbaz mer,

21493. Dvrch die frivntlich vnzucht P,
Durch der süntlichen vnzucht p, l. Durh der
süntlich unzucht.

21499. irwert Z.
21518. D große Initiale, erstreckt sich von
v. 21518–21, die in 8 Zeilen gebrochen sind.

21521. vude Z.
21527. Statt einir Z(P) l. an ir nach p.
21549. Oder nêwirte Z? Die Stelle ist ab-
gerieben (núwet p, nv werte P).

Fig. 1 Rudolf von Ems, *Weltchronik*. The DAUID acrostic marking the beginning of the Fifth Age, from the EHRISMANN edition (1915).

are mostly found in prose texts, this cannot be the full explanation. Just as important is the example set by seminal figures who influenced their successors, and the fact that the earliest chronicle acrostics in Germany and England are found in the works of the immensely influential → Rudolf von Ems and Ranulf → Higden suggests a pattern of major writers setting a fashion. When we notice, for example, that Henry → Knighton used Higden as a source of the content of his chronicle, we may imagine that Higden may also have inspired him in this matter of form. It is interesting that the only known Hebrew chronicle to use acrostics was written in Germany, by → Eliezer bar Nathan of Mainz, which raises the fascinating possibility that this local fashion passed from the Christian to the Jewish tradition. Acrostics in chronicles from outwith England and Germany are very rare, but an Armenian example can be cited in → Kirakos Ganjakec'i.

Acrostics in chronicles are usually to be found in the opening lines of a work, or at the opening of a new chapter or section. Most commonly they are used to spell out the author's name, which, like the use of → author portraits, is a striking expression of authorial self-awareness. So for example, the first eighteen lines of the German verse chronicle of Konrad → Pfetisheim have the acrostic CONRADUS PFEDTESHEM. The fact that acrostics are not found in chronicles before the 13th century is no doubt related to changing views of authorship in the later Middle Ages. A variation is found in Johannes → Rothe who instead uses his acrostic to present the name of Bruno von Teutleben, the local official to whom his chronicle is dedicated. In a particularly long acrostic which continues over 2691 lines, but involves only the highlighted first letter of every eighth line, Christian → Wierstraet gives the date and circumstances of composition, with praise for local saints. However conceptually the most sophisticated use of acrostics is found in Rudolf von Ems [Fig. 1]. He has the familiar authorship acrostic in the opening lines of his world chronicle, but then follows this by a series of further acrostics to mark the openings of the six ages: NOE marks the beginning of the second age, ABRAHAM the third, unusually MOISES the fourth and DAUID the fifth. Sadly, Rudolf died before he could complete this unique scheme. (See also → Six Ages of the World)

While the majority of acrostics are found in verse chronicles, or in the case of Johannes Rothe and Thomas → Gray of Heton in the verse prologues to prose chronicles, acrostics in prose texts are possible, and in fact are the more common phenomenon in England. Acrostics in prose are found in the work of four English chroniclers, Ranulf Higden, Thomas → Elmham, Henry Knighton and John → Strecche, and in Germany in Henry of Bernten. Typically, a prose acrostic will operate by reading the first letter of each paragraph or chapter, and thus extends over a significant portion of a work. For example, the first eight chapters of the chronicle of Henry of Bernten open with these words:

I	H inricus igitur...
II	I gitur...
III	N on multo...
IIII	R ebus itaque...
V	I nterim...
VI	C ompletis...
VII	V erum...
VIII	S uper omnia...

Reading vertically, and on through the rest of the book, we thus gradually perceive the sentence *Hinricus abbas Marienrode me fequit* (Henry the abbot of Marienrode made me). As the digraph *qu* is taken together, this makes thirty letters, and as the chronicle has exactly thirty chapters, the author ascription thus embraces the entire work.

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GRAEME DUNPHY

Acta des Tyrolerkriegs (Events of the Tyrolian War)

1499. Switzerland. A German prose chronicle of the Swabian War of 1499, focussing on the area of Tyrol, Graubünden, the Engadin and the lower Rhine valley, completed by 6th December of the year in which the events occurred.

The *Acta* is one of the earliest chronicles of the Swabian War. The text was presumably written in Graubünden (Grisons) by an unknown cleric associated with the bishop of Chur. The detailed and relatively reliable text covers the complete timeline of the war, but its geographical setting concentrates on the area of Tyrol, Grison, the Engadin and partially the lower Rhine valley. Events from outside this area are only vaguely described, with the exception of the battles of Hard and Dornach. The chronicler presents himself as a careful collector of information: his main sources were his own experience and inquiries of eyewitnesses, whom he sometimes names. He shows much sympathy for the positions of the bishop and the cathedral chapter of Chur, whereas the deeds of the Swiss and their Graubünden allies receive a more critical inspection.

The reception of the *Acta* by Graubünden historians of the 16th century was widespread. The transmission is complex as neither the complete first edition of 1869 nor the abridged edition of 1899 identify which manuscript they are following. The earliest surviving manuscript is an incomplete copy in a composite manuscript dated 1581: St. Gallen, Kantonsbibliothek, ms. 214, 1'–35'. Other incomplete copies of the 17th and 18th centuries are: Chur, SA, B 1560, B 1537, & B 1538/1; and Zürich, ZB, ms. A 145, No. 2, 9–39.

See also: → *Basler Schwabenkriegschronik*, → *Berner Chronik des Schwabenkriegs*, → *Zürcher Schwabenkriegschronik*

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ANDRE GUTMANN

Acta Murensia

[Acta foundationis monasterii Murensis]

11th century. Switzerland. Latin monastic chronicle from the Benedictine abbey at Muri in the canton of Argau. The credibility of the *Acta* in terms of its historical depictions remains debated—as does its actual age. On current views, a first version is believed to date already from the mid 11th, its adaptation (as is evident from the catalogue in its ducal genealogy) from the late 13th or early 14th century.

This substantial prose text is one of the more prominent examples of a cartulary chronicle from North the Alps. It consists of four parts, beginning with the *genealogia nostrorum principum* (genealogy of our Lords) on the house of Habsburg, which primarily remembers the monastery's founders and benefactors. This is followed by a description of the foundation of the monastery at Muri and its earliest history, 1065–1114, ending with a privilege by emperor Henry IV from 1114. These two parts are summarized: *Prius scripseramus, qualiter locus iste Mura fundatus sit, aut quomodo vel unde monachia vita hic fuerit, sive qualiter libertatem aut abates sive alios rectores aut advocatos acceperit* (First we have reported how the monastery Muri was founded, how and on which grounds the monks led their lives, and how both the monastery and its abbots and reeves gained its privileges).

The third part of the chronicle consists of a detailed inventory of the cloister church, including a short list of the monastery library's books (called *breviculus*). The fourth part, ultimately, is a cartulary of Muri's beneficences and other possessions as well as a list of the affiliated churches and their belongings, with certain normative details (such as a regime on wine pressing) included.

The original manuscripts must be considered lost. The only extant manuscript dates from the 15th century: Aarau, Staatsarchiv, AA/4947 [olim: Aarau, Kantonsbibliothek, B.M. 1 q.]. Since as early as the 17th century the *Acta* has attracted constant scholarly interest, some inspired by the house of Habsburg. Hence an abundance of literature exists, including a first printed edition by Nicolaus-Claude Fabri de Peiresc: *Origines Murensis monasterii* (1618, ²1625, ³1627). A new edition with German translation is being prepared by the Staatsarchiv Aarau.

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HIRAM KÜMPER

Acta quedam notatu digna (Certain noteworthy deeds)

ca 1447. Poland. Probably written in Plock (Masovia), this short Latin annalistic chronicle covers the history of Poland for 966–1409 with supplements relating to 1440, 1447, 1453, 1515–7. It consists mainly of a compilation of excerpts from the → *Annales S. Crucis Polonici*, → *Chronica Poloniae maioris*, unknown annals of Minor Poland, and the *Memorabilia Plocensia*. Of two known manuscripts (both 15th/16th century) only one survives (Wrocław, BU, IV F 104); the former Königsberg manuscript is lost.

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WOJCIECH MROZOWICZ

Adam of Bremen

later 11th century. Northern Germany. One of the foremost historians and early ethnographers of the medieval period, he joined the Archdiocese of Bremen in 1066/67 and led the cathedral school. Author of *Gesta Hammaburgensis ecclesiae pontificum* (Deeds of Bishops of the Hamburg Church).

The *Gesta*, in the genre of the *gesta episcoporum*, relates in four books the history of the archbishops of Hamburg-Bremen, claiming missionary jurisdiction over the northern and northeastern regions of the Baltic, the North Sea and the North Atlantic. Books 1 and 2 cover the history from its beginning to 1043, and book 3 the pontificate of Archbishop Adalbert (1043–72). Adam portrays his patron in a vivid and highly regarded biography as a devout but also proud and ambitious man with a complex character, who rises to power but tragically falls from grace.

Book 4, *Descriptio insularum aquilonis* (description of the northern isles), contains a detailed and multifaceted ethnography of land and people to the north. A first version of the *Gesta* dedicated to then archbishop Liemar was completed by 1075/76. Adam continued to annotate a copy with additional notes (*scholia*). Incorporating various documents and authors including Solinus, → Bede, Einhard, → Gregory of Tours, Horace, and Virgil), but mostly based on extensive eyewitness accounts, notably that of King Sven Estridsen of Denmark, Adam composes one of the earliest written sources on the history, geography, customs, and religion of Scandinavia and beyond with relative objectivity. Nonetheless the *Gesta* must be approached with some skepticism concerning the less travelled regions: mythical creatures inhabit the margins of the known world to the north. Adam is also the first to mention Vinland.

Written to support his bishopric's missionary ambitions, book 4 represents the beginning of a systematic approach to medieval ethnography as developed further by later authors such as → Gervase of Tilbury and → Helmold of Bosau. The influence of Adam's work in a dying genre had the largest impact on the historiography of Scandinavia with book 4 being separately copied already from around 1100.

The manuscript tradition is complicated, with 22 surviving codices divided into three groups (A,

B, and C), the oldest and most important dating from the 13th century (Vienna, ÖNB, 521).

See also → Ethnography.

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RASMA LAZDA

Adam of Clermont

late 13th century. France. Perhaps chaplain of the Dominican Bishop of Clermont, Guy de la Tour du Pin. Around 1270 he composed his *Flores Historiarum* dedicated to Pope Gregory X, (eight manuscripts including Paris, BnF, lat. 4907A), and *Speculum gestorum mundi* (five manuscripts), both abbreviations of → Vincent of Beauvais' *Speculum Historiale*, with a few additions from → Gerald Frachet's universal chronicle.

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RÉGIS RECH

Adam of Domerham

[Damerham]

fl. 1247–91. England. Benedictine monk active at Glastonbury Abbey to whom a chronicle of the abbey, *Libellus de rebus gestis Glastoniensibus*, covering the years 1126–1291, is attributed by → John of Glastonbury in the prologue of his *Cronica sive antiquitates Glastoniensis ecclesie*, for which it is an important source. The *Libellus* defends the monastery against claims for control by the bishops of Bath and Wells. A continuation of → William of Malmesbury's *De antiquitate Glastonie* (ca 1129), the *Libellus* intersperses its narrative with charters and other documents asserting the abbey's rights and privileges. Further, Adam promotes Glastonbury's special spiritual endow-

ments, such as the relics of Saints Patrick, Indract, Bridget, → Gildas, and Dunstan, recovered after the fire of 1184; and the bones of Arthur and Guenevere, exhumed in 1191 and visited by Edward I and Queen Eleanor in 1278. Adam claims that the first chapel at Glastonbury was built by twelve followers of the apostles Philip and James according to instructions from the archangel Gabriel. There are two manuscripts, in both of which William's text is followed by Adam's: Cambridge, Trinity College, R.5.33 (724), fols. 21^r–73^b (13th/14th century); and BL, add. ms. 22934, fols. 19–113^v (14th century).

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MICHAEL TWOMEY

Adam of Usk

ca 1350–1430. England. Author of Latin *Chronicon Ade Vsk*, covering 1377–1421. Born in Usk, Wales, Adam studied at Oxford, where he became an *extraordinarius* in canon law and attained a chair in civil law. Between ca 1395–1402 he worked as advocate of the archiepiscopal court of Canterbury, serving both Richard II and Henry IV. From 1402–06 he was chaplain and auditor of causes at the apostolic palace, Rome; then, having fallen out of favour with Henry IV, he lived in exile in France (1406–08). Adam returned to Wales in 1408, where he remained until pardoned in 1411 and resumed work at the archiepiscopal court.

Adam began his chronicle, a continuation of → Ranulf Higden's *Polychronicon* for the years 1377–1421, around 1401. Offering an eyewitness account of political and religious affairs in England and Rome, particularly Richard II's deposition, Henry IV's accession, and Glyn Dwr's Welsh rebellion, it is interspersed with bizarre anecdotes and poignant autobiographical material such as his poisoning at Viterbo, all of which provide a privileged insight into Adam's own anxieties,

ambitions and perception of the world. The first part of his chronicle (1377–1404) survives at the end of his personal copy of the *Polychronicon* in London, BL, add. ms. 10104. The second part (1404–21), originally the final quire of Additional 10104, is at Belvoir Castle, Leicestershire, where it remains uncatalogued.

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Literature: *RepFont* 2, 120f.

SARAH L. PEVERLEY

Adelbert of Heidenheim

12th century. Germany. Abbot of the Benedictine monastery at Heidenheim in Bavaria (diocese of Eichstätt).

Adelbert was the author of a Latin monastic chronicle known as the *Chronicon S. Wunnibaldi* after the founder of the monastery, the eighth-century Wessex-born Wunibald (Wynnebald). The manuscript is in Eichstätt, Bibliothek des Diözesanarchivs. An *editio princeps* was produced by Jakob Gretser, Ingolstadt 1617. There is no modern edition.

Adelbert also wrote another short piece on the history of the monastery, entitled *Relatio, qua ratione sub Eugenio III pontifice monasterium Heidenheimense ad ordinem s. Benedicti redierit* (Report on how the the Hildesheim monastery returned to the Benedictine Order under bishop Eugenius III), which can be dated to 1155–60.

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RepFont 2, 123

GRAEME DUNPHY

Adémar of Chabannes

989–1034. France. Monk of Aquitaine associated with the monasteries of St. Cybard of Angoulême and St. Martial of Limoges. Author of sermons, poems, a series of forged documents relating to the cult of Martial and a chronicle, all in Latin.

Adémar's chronicle (*Chronicon Aquitanicum et Francicum* or *Historia Francorum*) in three books begins as a general history of the Franks, tracing their history from their origins in late

antiquity through the history of the Merovingian and Carolingian dynasties. Special attention is paid to Charlemagne, and his dynasty is covered in Book II and part of III. The chronicle offers a dramatic account of the deposition of the last Carolingian king of the West Franks. The latter part of the work focuses more closely on the history of Aquitaine, Adémar's homeland. Book III, treating events from 814 to 1028, provides important information on the Peace of God movement and social anarchy in Aquitaine, the activities of the duchy's ecclesiastical and secular officials, especially Duke William V, the cult of the saints and the appearance of heresy. Although focussed on Aquitaine, Book III reports on important events outside the region including the outbreak of heresy at Orléans in 1022. Adémar also describes the destruction of the Holy Sepulchre by the Fatimid ruler al-Hakim, which he declares was the result of a conspiracy involving al-Hakim and the Jews of the West.

Adémar compiled three different versions of the chronicle in the years 1025–8/9: the first version survives in Adémar's hand but only in a fragment (Paris, BnF, lat. 6190); the second is extant in an illustrated mid-11th-century copy that is the basis for later medieval and modern editions (Paris, BnF, lat. 5927); and the third is found in a 12th-century copy and autograph fragments (Vatican, BAV, regin. lat. 263, Paris, BnF, lat. 5943A). Adémar drew from a wide range of written and oral sources, and his work has long been noted for its creative use of material. He drew from the → *Annales Laureshamenses*, the → Astronomus's *Life of Louis*, Einhard's *Life of Charlemagne*, the *Miracula Sancti Genulfi* and the continuation of → Fredegar's chronicle. In the earlier part of the work, he seems to have remained faithful to his sources, and in the later sections he drew on oral traditions preserved by his lay and monastic contemporaries. In Book III he seems to have drawn heavily on local oral traditions, and throughout the chronicle he restructured the information in his sources and invented material freely to support the narrative.

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R. LANDES, *Relics, Apocalypse, and the Deceits of History: Ademar of Chabannes, 989–1034*, 1995.
RepFont 2, 124–6.

MICHAEL FRASSETTO

Ado of Vienne

ca 800–75. Archbishop of Vienne, author of a popular martyrology and a less well known Latin universal chronicle from the Creation to 866, *Chronicon de sex aetatibus mundi*, later continued by the author until 870. Some manuscripts have short anonymous continuations to 879, 885 and 1032. Although mostly writing under the reign of Lothar II, Ado favours Charles the Bald and sides with the pope in Lothar's famous divorce case. The chronicle is divided into six aetates with a marked emphasis on the final one, which occupies more space than the previous five together. Ado's main sources were → Orosius, → Isidore and → Bede. For Frankish history up to 814 he relies on the → *Liber historiae Francorum*, an incomplete version of the → *Annales regni Francorum* and Einhard's *Vita Karoli*. After that date his narrative is independent. Following Bede he often structures the ages chronologically into sections for rulers of Israel, Rome, and Francia post-800. To the general historical information provided by his sources Ado adds the history of his bishopric (e.g. claiming that Pontius Pilate was exiled to Vienne) as well as allegorical interpretations of the main events in the first four aetates in the style of the *De civitate Dei* of → Augustine. Ado's text was used by → Richard of Cluny, → Hugh of Flavigny and → Hugh of Fleury. Of the numerous surviving manuscripts Berne, Burgerbibliothek, cod. 120 (11th century with continuation to 1032) is probably the best; the first edition was by Badius in 1512.

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SÖREN KASCHKE

Adrian of Oudenbosch

[Oudenbos; Adrianus de Veteribusco]

shortly before 1425–ca 1482. Low Countries. Benedictine monk (ca 1439/40), later cantor, librarian, procurator and cellarer of the abbey of Saint Laurentius in Liège and confessor of Guy de Humbercourt, lieutenant of Charles the Bold, duke of Burgundy. Author of a diary, two chronicles and a continuation of the *Chronicon Sancti Laurentii Leodiensis*, all in Latin. His chronicles, compilatory works and annotations are typical of the literary tradition of St. Laurentius.

Adrian's now lost, but partly known *Diarium* was an autograph collection of day-by-day annotations about events in the region of Liège until 1468, which he was able to fall back on for the subsequent work on his chronicles. His own standing in the elite of Liège offered him well-informed witnesses to supplement his own recollections. A complete manuscript survived into the 18th century and some fragments into the 20th century. Excerpts from the *Diarium* are now accessible through editions by DE BORMAN and SCHOOLMEESTERS. The text can partly be reconstructed, since it served in 1545 as a source for John of Brusthem, a friar monk at St. Trond, while writing his *Res gestae episcoporum Leodiensium et ducum Brabantiae*, a chronicle on the history of Liège and the Brabantine dukes to the year 1544.

The *Chronicon rerum Leodiensium sub Johanne Heinsbergio et Ludovico Borbonio episcopis*, a political history with the position of his monastery as a recurrent theme, is formally a continuation of the chronicle of → Jean de Stavelot, focussing on the deeds of the prince-bishops of Liège from 1429 till 1482. Adrian summarizes selectively his primary source in a more orderly manner up to 1447. For the continuation, he makes use of his own *Diarium*, oral testimony of witnesses and the *Relatio rerum gestarum Leodii a. 1477*, a narration of the events in Liège after the death of Charles the Bold in 1477, written by a canon of the St. Lambert chapter of Liège, Godenoul d'Elderden. The chronicle is a lucid account of the fate of the city of Liège in the 15th century, socially biased towards the monastic clergy and at times critical of worldly authorities, be it the prince-bishops or the Burgundian dukes. The chronicle is thus a valuable and detailed source for the agitated reign of prince-bishop Louis de Bourbon (1437–82).

It served as the main source for the chronicle of → Johannes de Loos. Manuscripts: Brussels, KBR, 10445-62 and Liège, BU, ms. 1967.

Adrian's second chronicle is the *Brevis historia collegiatae S. Petri Eyncurtensis ecclesiae ad Lovaniensem S. Jacobi parocialem ecclesiam translatae*, a history of the transfer of St Peter's church in Incourt to St Jacob's church in Leuven (1037-1470). It consists for the most part of in extensive copied diplomatic documents, interlaced with short historical notes.

His continuation of the *Chronicon Sancti Laurentii Leodiensis* combines the *gesta* of the abbots with the most significant events in Liège from 1034 till 1475. It is mainly a compilation of the works of → Giles of Orval and → John of Hocsem and draws from archival documents of the abbey and the oral tradition. The autograph is now lost. Both the *Brevis historia* and the *Chronicon Sancti Laurentii* have been transmitted only in the 18th-century edition by MARTÈNE & DURAND.

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NICOLAS MAZEURE

Aelred of Rievaulx

[Ailred, Æthelred; Ailredus Rievallensis]

1110-67. England. Cistercian abbot of Rievaulx Abbey, Yorkshire, England. Wrote spiritual treatises, sermons, a *planctus*, *vita*, and two historical

works, the *Genealogia regum Anglorum* and the *Relatio de Standardo*. In 1153 he wrote a *planctus* for the recently deceased King David of Scotland and soon thereafter composed the *Genealogia regum Anglorum* as a companion piece. His lives of Edward the Confessor (*Vita S. Edwardi regis et confessoris*, 1162-63) and of St. Ninian (*Vita Niniani*) are also of some historical importance. However, the view that Aelred wrote parts of the → *Chronicon Elegiacum* has been discredited.

Written in 1153-54, shortly before Henry II's succession, the *Genealogia* survives in 22 manuscripts. Aelred traces Henry's female ancestors back to his great-grandmother, Margaret of Scotland, his male ancestors to Woden, the ancestor of the Anglo-Saxons, and from thence to Adam. The discussion of individual kings begins with Ethelwulf (839-58), skips the Danish kings Cnut and his sons, who ruled before Edward the Confessor, resumes with Edward and continues through the Anglo-Norman kings. Like other royal genealogists, Aelred presents each king positively, thus enhancing Henry's ancestry. He is unusual in emphasizing women who were Henry's ancestors. Presumably because of Margaret of Scotland, Aelred includes the Scottish royal family (cf. → *Genealogical Chronicles in English and Latin*).

The *Relatio de Standardo*, or *De Bello Standardii*, is a short Latin prose account of the Battle of the Standard (1138). It survives in two 12th-century manuscripts: York, Minster, XVII.8 and Cambridge, Corpus Christi College, ms. 139. A modified version appears in the 15th-century BL, Cotton Titus ms. A.xix. Walter Espec, leader of the forces supporting Stephen and supporter of Cistercian monasticism, is favourably depicted. The work has similarities to → Henry of Huntingdon's *Historia Anglorum* and → Richard of Hexham's *De gestis Regis Stephani* and *De Bello Standardii*, although the relationships are complex. Closer to a "mirror for princes" than a battle account, the work pays little attention to the fighting itself. Interesting comments on the value of history are put in the mouths of the opponents Espec and Robert Brus. It does not seem to have been widely read, and its circulation was limited to northern England. R. Twysden and J. Selden first edited it in *Historiae Anglicanae scriptores decem* (1652).

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ELIZABETH FREEMAN

Æthelweard

fl. late 10th century. England. Probably the Wessex ealdorman who died ca 998-1001, the first lay Anglo-Saxon historian and the last important Anglo-Saxon historian to write in Latin. He explains in his prologue that he wrote the *Æthelweardi Chronicon* for a distant cousin, Abbess Matilda of Essen, to provide historical context for their common descent from King Æthelwulf, King Alfred's father.

Extending from creation to 975, the chronicle is largely taken from → Bede and from a now-lost version of the → *Anglo-Saxon Chronicle*. STENTON sees Æthelweard as a unique source for some details of Alfred's reign. Æthelweard has little to say as he approaches his own time, providing few entries after the middle of the 10th century and abruptly abandoning his project at the end of Edgar's reign. This suggests to CAMPBELL that his source had ended and he lacked the confidence to continue on his own. Æthelweard sometimes follows the narrative structure of Bede, sometimes the annalistic structure of the *Anglo-Saxon Chronicle*, though he omits the dates of the annals in favour of cumulative dating ("After two years...")—a practice GRANSDEN finds "chronologically confusing". Æthelweard was neglected by medieval historians except for → William of Malmesbury. Some readers find his Latin unclear: William declared himself disgusted with it, GILES, his 19th-century translator, pronounced it sometimes "untranslatable", and GRANSDEN terms it "convoluted, ornate".

The only manuscript known to have survived the Middle Ages (London, BL, Cotton Otho ms. A.x) was destroyed, except for a few fragments, in

the Cotton Library fire in 1731; modern editions are based on Henry Savile's edition of 1596.

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DAN EMBREE

Agapius of Manbij

[Mabbug; Mahbub ibn Qustantin; Agapius the Historian]

ca 940. Syria. Agapius's *Kitab al-'Unwan* is an Arabic Christian universal chronicle that probably covered the whole period from creation to the 940s, though the manuscript breaks off around the 770s, just after the Abbasid revolution. We know nothing about the author except that he was the son of a certain Constantine, that he composed his chronicle for one Abu Musa ibn 'Isa ibn Husayn and that he wrote from a Melkite (Chalcedonian) perspective.

The text begins with history drawn from the Old Testament but mingled with "scientific" observations. Thus his account of creation is mixed with the world's geography and sections on Babel interweave astrological and ethnographic material with the migrations of the sons of Noah (PO V, 597-612). These early sections also focus on imposing correct chronology on the Old Testament narrative. This narrative is also influenced by the Syriac *Cave of Treasures* tradition: note his praise of Nimrod and his connection of Abraham to the future site of Jerusalem (PO V, 665-6; PO VII, 467).

Agapius' re-narration of the New Testament also follows the tradition of Syriac apocrypha, and the Christian Arabic tradition that preserved it. His account of the correspondence of Herod and Augustus on the murder of the innocents corresponds strongly to the Iraqi → Mukhtasar al-Akhbar al-Bi'ya and he also employs the

5th-century *Doctrina Addai* legend in his account of the fictional correspondence between Christ and king Abgar of Edessa (PO VII, 463 and 474–5).

From this point on, the text mostly consists of one-line lemmata, often dated in the year of the Greeks and recording ecclesiastical and political events, which are broken up by several longer lemmata on notable heretics (Marcion, Bardaisan, 'Audi) and on Constantine and the discovery of the cross. These are drawn from the Syriac historical tradition and are focussed on the Syrian city of Edessa (PO VII, 512–576).

Though his entries remain brief, the material becomes increasingly military as Agapius moves into the 6th century, which probably reflects his use of more secular Greek sources. For the 7th century Agapius was able to use three or four different sources and provide mixed coverage of the Romans, Persians and Arabs during the wars of Heraclius, one of whom is Theophilus of Edessa (PO VIII, 525). Another was a Muslim Arab source that provided full Arab names and Hijri dates, though he only follows this until the end of first fitna in ca 660. He continues to include small amounts of Roman information after this point, but the narrative becomes focussed on the deeds of the caliphs, normally with a Syrian bias. Thus his narrative of second fitna concentrates on the conflict between Dahhak ibn Qays and Marwan and ignores Iraq and the Hijaz (PO VIII, 494–6).

Manuscripts of the first half of the text, before Christ's birth, are known in Oxford (Bodleian, Hunt 478) and in St. Catherine's of Sinai (Movή της αγίας Αικατερίνης, 456 and 580). The second half is only attested in Florence, BNC, Palatine / Laurentian oriental collection ms. 132. Other manuscripts of the text probably exist in Syria.

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PHILIP WOOD

Agat'angelos

5th century. Armenia. Pseudonymous author of the *Patmut'iwn Hayoc'* (History of the Armenians), which gives an account of the conversion

of Armenia to Christianity in the 4th century. Nothing is known of the identity of Agat'angelos, whose name is simply a transliteration of the Greek ἀγαθάγγελος, 'bearing good news'. He introduces himself in the prologue as a contemporary of Grigor Lusavorič' (Grigor the Illuminator) and of the early 4th-century king Trdat III, and thus an eyewitness to the history he records, but the text does not support this. It was composed in Armenian, for which no script was invented until the early 5th century; moreover, the surviving version of the text (recension A) betrays the influence of the 5th-century historians → P'awstos Buzand and → Koriwn. Another recension of the text (recension V), known as the *Vita Gregorii* (Life of Grigor) and probably composed first, survives in Greek and Arabic translations, although its Armenian original is lost.

The *Patmut'iwn*, which represents the received tradition of Armenia's conversion, tells the story of Grigor Lusavorič', an Armenian nobleman in exile who was brought up as a Christian in Cappadocia in the late 3rd century. He returned to Armenia as a missionary and was imprisoned by king Trdat for many years, and was eventually released in order to cure the king's illness. Trdat was duly converted to Christianity, and the kingdom of Armenia followed suit. This version of events telescopes into a few years the century-long process of conversion about which P'awstos writes.

The *Patmut'iwn* was transmitted and translated widely beginning in the 6th century. There are surviving versions in Greek, Arabic, Georgian, Syriac, and Ethiopic. The earliest complete Armenian manuscript, Yerevan, Maštoc' Matenadaran, ms. 1920, dates to 1569; the earliest surviving text is in a palimpsest, Vienna, Mechitaristenkloster, ms. 56 (9th–10th century).

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TARA L. ANDREWS

Agathias of Myrina

[Agathias Scholastikos]

6th century. Byzantium (Asia Minor). Author of a *History* (Ἱστορία) of Byzantine affairs 552–59. Agathias, whose biography we know quite well from the preface of his *History* and from his poetry in the famous Palatine Anthology, was from Myrina (now Sandarlik) in Mysia, Asia Minor (approx. 40 km from Pergamon). There he was born about the year 532. Like many of his contemporaries he completed a rhetorical education which allowed him to take over a higher function in the administration of Smyrna (İzmir). Later on he moved to Constantinople where he worked as lawyer, for which reason he is also referenced as Scholastikos.

Agathias began his *History* after the death of emperor Justinian I in the year 565. This allowed him to deal quite critically with that Byzantine emperor, who normally is regarded as the most important of the 6th century. In form and content he followed the mode of Prokopios of Caesarea, whose historical writings end in the year 552. Agathias was able to finish five books reporting the historical events up to the year 559. The *History* ends, however, abruptly and we can be sure that Agathias planned some more parts of his work. According to the *Anthologia Palatina* he drew information about the death of the Sassanian Shah Chrosraw I in 579, who was in his eyes, compared to Justinian, a good ruler; this sets a *terminus ad quem* for Agathias' own death. The stylistic and linguistic level of the whole text is quite high, and in order to render complete strands the author in a somewhat novelistic manner frequently abandoned his rigorous chronological presentation of the events.

Five manuscripts presenting the complete text have been preserved and four others contain excerpts. As we cannot reconstruct an arche-

type, the following five manuscripts are equally important for us now: Vatican, BAV, vat. gr. 151 (10th/11th and 14th century); Leiden, BU, cod. vulc. 54 (14th century); Vatican, BAV, Ottob. gr. 82 (14th century); Vatican, BAV, vat. gr. 152 (15th century); Venice, Biblioteca Marciana, Marc. Gr. 522 (15th century). The Latin translation by Christoforo Persona from the second half of the 15th-century witnesses a further Greek text form which is lost now.

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LARS MARTIN HOFFMANN

Agazzari, Giovanni

15th century. Italy. Born in Piacenza in 1413, the physician Agazzari is the author of *Chronica civitatis Placentiae* (Chronicle of the city of Piacenza) which was mostly concerned with recording events and information about people who played a role in the life of his home city and the surrounding area of Lombardy. Agazzari recalled that the earthquake of 25 January 1348 was felt in Piacenza, information that he may have borrowed from an earlier Piacenzan chronicler, → Iohannes de Mussis. He also provided information on Sforza Secondo (1435–ca 1492), a member of the ruling family of Milan.

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E. RANDOLPH DANIEL

Agio of Vabres [of Narbonne]

10th century. France. Benedictine at Vabres-l'Abbaye (Aveyron). Author of the *Historia Fundationis Abbatiae Vabrensis*. MIGNE, following *Gallia Christiana*, identifies him as Bishop Agio of Narbonne (915–27), but FOURNIAL declares him unidentifiable. The text exists only very partially, copied into the Abbey cartulary (Paris, BnF, Doat 148) together with a charter of the Emperor Charles; MIGNE takes this to be Charles the Bald, while FOURNIAL links it to Charlemagne but sees it as a 12th-century falsification. The author recounts how the *Marcomanni* (Vikings) arrived on the southern part of the Atlantic coast of France and gradually drove the inhabitants eastwards. Adalgisius, abbot of an unnamed monastery in the diocese of Narbonne was forced to leave and took refuge in Vabres in the diocese of Rodez where he founded the abbey. The foundation charter, granting immunities and protection, then follows.

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KEITH BATE

Agnellus of Ravenna

ca 800?–after 846. Italy. Priest of Ravenna. Agnellus wrote the *Liber pontificalis ecclesiae Ravennatis* in the 830s and 840s, imitating the Roman → *Liber pontificalis* by making his work a chronological series of notices about the bishops of Ravenna from the apostolic age to his own day. It is considered an early example of the genre *gesta episcoporum*. Agnellus's text reflects his two main agendas: first the independence of Ravenna's see from the papacy, and secondly clerical privilege *vis à vis* the bishops of Ravenna. There is no named patron, but Agnellus repeatedly addresses a group of clergy who have asked him to produce the work. Agnellus includes a variety of types of discourse

in his text, including hagiography, narrative history, sermons, annalistic entries, and accounts of church patronage. The text survives in two manuscripts, one from the early 15th century (Modena, Biblioteca Estensis, cod. lat. 371 X.P.4.9) and the other from the mid-16th century (Vatican, BAV, lat. 5834); the original is lost. Lives of two of the bishops also survive separately in a number of hagiographical collections. In the late 13th century, Agnellus' catalogue was anonymously continued up to that time. The *Liber pontificalis* was used by scholars who came to Ravenna, but was otherwise not widely known until the publication of the *editio princeps* in 1708.

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DEBORAH DELIYANNIS

Ágrip af Noregs Konunga Sögum (Extract of the Sagas of the Kings of Norway)

ca 1190. Norway. The oldest preserved history of the Norwegian kings in Old Norse, probably by a Norwegian in the milieu of the archdiocese of Nidaros (Trondheim). The title derives from Finnur MAGNÚSSON's late-19th-century edition. The extant version, preserved in one, incomplete manuscript from the first half of the 13th century (Copenhagen, Arnamagnæanske Institut, Additamenta 325 II qv), covers the period from the 9th century until the 1150s. Ágrip's narrative is often brief and terse, but also contains some vivid stories plus quotations from skaldic stanzas. The work shows close similarity to that of → Theodoricus monachus as well as direct or indirect influence from the → *Historia Norwegie*. Ágrip has not been the subject of great scholarly interest in itself, but has played an important part in the complicated discussion about the relationship between the earliest histories of Norway.

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SVERRE BAGGE

Ahimaatz ben Paltiel

1017–ca 1060. Italy. Jewish liturgical poet and chronicler. Ahima'atz completed his *Megillat Yuhasin* (Scroll of Genealogies), also known as *Megillat Ahima'atz*, in 1054 after leaving Capua for his ancestral city of Oria, where he died.

Primarily a hagiography, the chronicle subjectively traces Ahima'atz's illustrious genealogy from the ninth century to his own time. Among his ancestral protagonists are the communal leaders Paltiel the vizier (also the subject of one of his poems), Hananel who entered a religious dispute with the bishop of Oria and prevailed due to divine intervention, and the wealthy Rabbi Shephatiah, the head of a *yeshiva* (religious academy) and a master of secret teachings.

Written in rhymed prose, the chronicle consists of folktales and astonishing fables about demonology, witchcraft, magic, and mysticism. Nevertheless, it provides an exceptional look into the Jewish life and culture in Byzantine southern Italy between the 9th and 11th centuries. This family account reveals how the Jewish community dealt with Christian and Muslim authorities, how it coped with forced conversion under the Byzantine emperor Basil, the affects Muslim raids had on the Jewish and general population of southern Italy, and the busy travel routes of the Italian peninsula.

The book also exposes the close ties between the Byzantine Jewry and the learning centers of Eretz (Land of) Israel. It describes its religious and intellectual dependence on these centers. As the story about Rabbi Silano of Venosa demonstrates, the academies of Eretz Israel maintained the power of declaring bans and sanctions against their Italian brethren. This dependence came to an end, according to Ahima'atz, with the arrival of Abu Aaron of Bagdad. Exiled by his father for using mystical teachings unsuitably, Abu Aaron is said to have brought with him not only the secrets of mysticism, but also the tradition of Babylonian talmudic learning. Reminiscent of → Abraham ibn Daud's "Story of the Four Captives" (part of *Sefer ha-Qabbalah*), Ahima'atz's narrative buttresses the general scholarly view that halachic knowledge entered Europe around the 9th century, adding a significant dimension to the

already rich culture of Byzantine Jewry. Despite its folkloric nature, Ahima'atz's work is a valuable historical account, which because of the relatively sparse number of Jewish accounts on Byzantine Jewry between the 9th and 11th centuries only amplifies his contribution.

The book survived in a single manuscript of the 12th–13th century that was discovered in 1890: Toledo, Archivo y Biblioteca Capitulares, Z-86–25.

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SHMUEL SHEPKARU

Ailnoth of Odense [Ælnoth, Ailnothus]

early 12th century. Denmark. An English ecclesiastic from Canterbury who at the time of writing had been resident in Odense (Denmark) for 24 years. His Latin *Gesta Swenomagni regis et filiorum eius et passio gloriosissimi Canuti regis et martyris* is dedicated to King Niels of Denmark (1104–34) and was composed around 1122. The work is essentially a hagiographic piece on Niels' brother, King Knud den Hellige (Saint Canute, 1080–6) who was killed by a rival faction in St. Alban's church in Odense and canonized in 1101. Ailnoth's work, however, has with some justification been called the first history of Denmark because it exceeds the ordinary hagiographic format both in scope and style. In addition to the dedication and epilogue, the story of Canute's reign and martyrdom is framed by an introduction on previous rulers and their attitude towards Christianity. The form is elaborated by the occasional use of verse and a host of biblical and classical allusions. Ailnoth drew on a few minor hagiographical texts from around 1100, but otherwise his work marks the beginning of literature written in Denmark and about Danes. Two medieval manuscripts are extant: St. Omer, BM, 716 and Bruges, Openbare Bibliotheek, 403.

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LARS B. MORTENSEN

Aimon of Fleury

[Aimoinus monachus Floriacensis]

late 10th century. France. Born in the Périgord, Aimon entered the Benedictine abbey of Fleury (Saint-Benoit-sur-Loire) ca 980 and became the disciple of the abbot → Abbo of Fleury, at whose request he wrote his *Historia Francorum* ca 998. He also wrote a life of Abbo, and a lost history of the abbey.

The *Historia Francorum* is arranged in four books. After descriptions of Gaul and Germany based on Caesar, Pliny and → Orosius, Book I deals with the Trojan origins of the Franks up to the death of Clovis (511), Book II up to the death of Clotaire I (561) and Book III treats the reunification of the kingdom under Clotaire II. Book IV should have run to the coronation of Pippin the Short in 751, but the history ends abruptly in 654. The main sources are → Gregory of Tours, → Paul the Deacon, → Fredegar (for the period 724–41), the → *Liber historiae Francorum*, the → *Gesta Dagoberti I regis Francorum*, the → *Annales qui dicuntur Einhardi*, the *Vita Ludovici Pii* (for the years 741–840), the → *Annales Bertiniani* (for the years 869–82), as well as lives of saints.

An 11th-century continuation to 1015 made at Fleury uses the → *Historia Francorum Senonensis*. A further continuation made at St. Germain-des-Prés in Paris runs to 1165. Along with other texts the *Historia* eventually reached St Denis where it was an important source for → Primat's *Roman des Rois* and for the → *Grandes Chroniques de France*. Among the surviving manuscripts are Copenhagen, Kongelige Bibliotek, GKS 599 2° (11th-century), and Paris, BnF, lat. 12711.

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RÉGIS RECH

Akropolites, Georgios

1217–82. Byzantium. Born at Constantinople, he was sent by his parents in 1233 to Nicaea to study rhetoric and philosophy. One of his teachers was Nikephoros Blemmydes who introduced

him to the circle of Emperor Ioannes III Doukas Vatatzes (1222–54). About 1246 Akropolites was made teacher of the Emperor's son Theodoros and also began his career as Byzantine functionary which continued under the reign of Michael VIII Palaeologos. From ca 1240 as *megas logariastes* Georgios was responsible for the finances of the Nicaean army, and from 1255 to 1282 he held the office of the "prime minister" (*megas logothetes*). During the 1250s Akropolites was sent several times to Bulgaria, and the Nicaean campaign of 1257 led him into captivity in Prilep (Bulgaria), where he had to wait for two years until he was redeemed. After Constantinople was recaptured, Georgios took an active part in the negotiations concerning church unification between Latins and Greeks. He supported the friends of church union amongst the Greeks and for this reason would have been instantly disposed from office under the successor of Michael VIII, but fortunately for himself he died four months before the Emperor in August 1282.

Besides a large number of rhetorical, philosophical and theological treatises, Akropolites was the author of a Χρονική συγγραφή (or Χρονική διήγησις). The text is a record in chronological order of the historical events from 1203 to 1261. The author characterised himself as successor of → Niketas Choniates' history, which he largely could continue by his own experience. For this reason the Χρονική συγγραφή has been judged one of the most important sources of Byzantine history of the 13th century. In the centre of the narration stands the Greek Empire of Nicaea focussing its political interests in five different directions: the so-called Despotate of Epirus, the different Latin states, the Bulgarians, the so-called Greek Empire of Trebizond (now Trabzon in Turkey) and the Seljuc Turks.

Like the history of Georgios → Pachymeres, Akropolites' text was shortened and philologically simplified after his death, so that two versions are known, a long (a) and a short (b) one. Since the Renaissance, it has also been divided into chapters, though this was not part of the author's original conception. The most important manuscripts of (a) are: Vatican, BAV, cod. gr. 163, fol. 269–303 (13th century) and cod. gr. 166, fol. 33–145 (14th century); Uppsala, UB, cod. gr. 6 (14th century); and of (b): Leiden, UB, cod. Vulc. 4 (14th century); London, BL, add. 28828, fol. 401^v–449 (14th century).

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LARS MARTIN HOFFMANN

Akropolites, Konstantinos

13th–14th century. Byzantium. The son of the historian Georgios → Akropolites. Little is known of his biography. He followed his father, who was tutor to the Emperor Theodoros II Doukas Laskaris (1254–58), in a series of high positions in the civil administration of the Byzantine Empire. From 1282 to 1294 he was finance minister (*logothetes tou genikou*) and from 1305 to 1321 "prime minister" (*megas logothetes*). Apparently he must have been died after 1324/25.

Besides his rhetorical and hagiographical writings Konstantinos began to compile a Roman and Byzantine history with the title Ἐπιτομή ἀρχῆς τῆς Ῥωμαίων ἐπικρατείας (Epitome of the reign of the Roman State). The text started with Aeneas and ran to the year 1323. It is well elaborated until 1118, but from this point the facts are outlined only in a sketchy manner, suggesting that—like his father—the author had planned to compose his own detailed history, but he died before completing it. Manuscript: Vienna, ÖNB, cod. hist. gr. 99, fol. 15–35 (14th century).

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LARS MARTIN HOFFMANN

Alberich of Troisfontaines

[Aubrey]

fl. 1230–50. France. Latin universal chronicler. Probably born into a noble Liège family, he became a monk in the Cistercian abbey of Troisfontaines in Champagne and is author of a chronicle begun in 1232, on which he was still working after 1251–2 as evidenced by his use of a text of → Giles of Orval published during those years. The chronicle starts at the Creation and ends abruptly at 1241 with the transfer of the body of → James of Vitry to Oignies. It becomes substantial only from 674 with the translation of St. Benedict's body to Fleury, when Alberich's account becomes well-informed and well-documented. Following → Hélinand of Froidmont's method, he declares the name of his source before citing the text, but he is more thorough, sometimes giving as many as eight versions of an event before adding his own interpretation under the heading "auctor". Apart from the many traditional sources used by universal chroniclers, he made much use of secular, vernacular texts such as chansons de geste, Arthurian stories and chansons de croisade, and even included genealogies of local families in digressions, for which he apologises. Of the universal chronicles written in France, this is the one that gives the largest space to the German Empire. It is probably this factor that caused Cistercians to prefer the *Speculum Historiale* of → Vincent of Beauvais, which accounts for the modest number of surviving copies. In one copy all of Alberich's accounts concerning Trois-Fontaines were replaced by details of Neufmoutier and Huy. Principal manuscripts include Gießen, UB, hs 32 and Göttingen, SB & UB, cod. ms. hist 660.

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RÉGIS RECH

Albert of Aachen

[of Aix-la-Chapelle; Albertus canonicus Aquensis]

fl. early 12th century. Germany. Cleric at Aachen (Rhineland) and supposed author of a Latin *Historia Ierosolimitana* (History of the Journey to Jerusalem), though this is a late attribution: the earliest manuscripts have neither author's name nor title.

The work was written concurrently with or soon after the events of the first crusade (1095–99) and the period of early settlement in Outremer (1099–1119), evidently by a cleric in the Rhineland area using mainly oral sources, that is, the accounts of returning crusaders. It was probably composed in two stages: books i–vi provide a detailed narrative account of events of the first crusade, focussed on the activities of Godfrey of Bouillon; books vii–xii comprise (in progressively less detail) a chronicle of the reign of Baldwin I of Jerusalem (1100–18). The great value of the *Historia* is that it is independent of all other contemporary accounts of the crusade and settlement.

There are thirteen extant manuscripts, of which the earliest is Darmstadt, UB & LB, ms. 102, written in Liège in the 2nd quarter of the 12th century. Two closely related mid-12th century manuscripts represent a different branch of the stemma: Vatican, BAV, Reg. lat. 509 (from Utrecht), and Berlin, SB, lat. fol. 677 (Gladbach). The first six books were used extensively by → William of Tyre. *Editio princeps*: Reiner Reinecke (Reineccius), Helmstedt, 1584.

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SUSAN B. EDGINGTON

Albert of Diessen

[Albert of Tegernsee]

ca 1350–1400. Germany. Possibly born in Tegernsee (Bavaria). Augustinian canon of St. Mary in Dießen, probably with scholarly contacts to a number of neighbouring monasteries. Author of a Latin chronicle of the provosts of Dießen. At the beginning of the 20th century, numerous other historical works were ascribed to him by

BAUERREISS, and for some time he seemed to be a key figure in the South German literature of the later 14th century. However, SCHMEIDLER was able to demonstrate that most of these works were not by Albert: *Chronicon Eberspergense posterius* (s.v. → Williram of Ebersberg), *Fundatio coenobii Dietrammi-Cellae, Historia foundationis Tegernseensis, Fundationes monasteriorum Bavariae*, among others. This led to a decline in interest, as a result of which systematic research on Albert's undisputed work is today a desideratum.

Albert's *Epitaphium praelatorum in Dyezzen*, written between 1365–76, structures the history of the monastery according to periods of reign of the provosts from its foundation until 1365. It is incorporated in the so-called Andechser Missale as part of the *Fundationes monasteriorum Bavariae* without its original prologue and with some emendations. Albert's role in the compilation of the latter is unclear. The prologue of the *Epitaphium* in turn was used in a later → *Chronica dominorum abbatum huius Tegernseensis monasterii*, written ca 1480. The manuscript is Munich, Bayerisches Hauptstaatsarchiv, KL Dießen 37.

Albert's second undisputed work is the widely read *Speculum clericorum* (also: *Speculum vel lavacrum sacerdotum*), surviving in about 30 manuscripts with canonical and liturgical content, the third and final version of which comprises 537 chapters. The known autographs of this work have survived in Munich, BSB, clm 5668, 12471 & 18387. The stylistic analysis of the *Speculum* was used by LANGOSCH as evidence for Albert's authorship of other historical works, but these suggestions remain unconvincing.

While appreciating a concise and appealing style, Albert modestly saw himself as a compiler. He drew much from notable classical learning, often citing Aristotle.

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CHRISTOF PAULUS

Albert of Stade

fl. 1240s and 50s. Northern Germany. Author of a Latin world chronicle. He probably attended the cathedral school of Bremen and then joined the Benedictine monastery of Harsefeld near Stade becoming first prior, then in 1232 abbot. Because he opposed the lax interpretation of the *Regula Benedicti* in his monastery and declined to adopt the Cistercian rule, he joined the Franciscans of Stade in 1240. He died between 1256 and 1258/61. Besides his world chronicle Albert of Stade authored theological and literary writings between the years 1240 and 1256. His *Raimundus*, a metric version of a canonistic handbook, originated prior to 1240, as did the diatessaron *Auriga*, the versification of the four Gospels *Quadruga* and an extension of the *Expositio in Apocalypsim* by Alexander Minorita. In 1249 he composed the Troy-epic *Troilus* in 5320 verses.

According to the tradition and Albert's own statement his world chronicle is to be called simply *Chronica*. The name *Annales Stadenses* is not attested as contemporary, and can only be found in modern works. In his chronicle Albert relates history from the Creation to the Nativity of Jesus arranged in five ages of the world in a synoptic way with computistic calculations. The sixth *aetas* is composed as an annual report spanning from the incarnation to his own present. Until the year 1150 Albert based this part of the *Chronica* on authors like → Bede, → Ekkehard of Aura, → Adam of Bremen and → Helmold of Bosau. From there on he gives an independent report with valuable information, in which he inserted

charters, letters and catalogues. Geographically, his perspective ranges from Flanders to the Baltic region. Sagas, anecdotes and short verses liven up Albert's narration. To the year 1152 he provides an extensive excursus on Hildegard of Bingen (following the *Disibodenberger Annalen* or → Alberich of Troisfontaines) and a fictitious dialogue between two *iuvenes literati curiales* with mathematical and genealogical mind games, a detailed itinerary from Stade to Rome and back, as well as a geographical description of the Holy Land. The *Chronica* ends abruptly with the year 1256. A continuation up to the 14th century is offered by the → *Annales Lubicensis*.

The only manuscript is Wolfenbüttel, HAB, cod. Helmst. 466. It originates from the first half of the 14th century. *Editio princeps* Reiner Reineccius, Helmstedt 1587 (the manuscript which was the basis of the print is now lost).

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KAI-HENRIK GÜNTHER

Albertucci de' Borselli, Girolamo

[Hieronymus de Albertutiis;

Hieronimus de Bonomia; Hieronimus de Bursellis]

1432–97. Italy. The son of Pietro Albertucci, he joined the Dominican Order in 1457 and was ordained in 1465. He was a popular preacher, known for his sermons throughout Tuscany. He was appointed Inquisitor-General of Bologna in 1494.

Albertucci's Latin *Cronica gestorum ac factorum memorabilium civitatis Bononiae* (Chronicle of the events and memorable facts of the city of Bologna) is an annalistic chronicle from the foundation of Bologna to 1497. The early part is largely a compilation from the → *Cronaca Varignana*, the → *Cronache Bolognetti* and Matteo Griffoni's *Memoriale* (see → Griffonibus, Matthaeus de), together with other sources including archival material; the contemporary period is based largely on eyewitness and direct testimony, described with realism and immediacy in a clear if

non-classical Latin. The chronicler's narrative ranges widely, from politics to fashion in dress, though there is also a tension between his secular interests and his clerical culture; he gives brief biographies of notable people, especially fellow-Dominicans, and frequently refers to events outside Bologna. The *Cronica civitatis Bononiae* is preserved in autograph in Bologna, BUB, 1609.

Albertucci was also author of a number of other works, some of them historical, most of them lost on the dispersion of his priory's library. Those surviving are a *Cronica magistrorum generalium Ordinis fratrum Prædicatorum* (Chronicle of the General Masters of the Order of Preachers) composed 1493–96, and the final section of a *Historia Pontificum Romanorum* (History of the Roman Popes) composed 1475–92.

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PETER DAMIAN-GRINT

Albertus monachus [Albert of Siegburg]

d. ca 1454. Germany. Cistercian monk in the archbishopric of Cologne, probably at the monastery of Heisterbach. Sometimes erroneously identified with the notary Albert Stuten of Cologne. His *Cronica pontificum et imperatorum* is a world history in Latin prose, divided into a history of popes and a history of emperors, beginning in the year 1273 and continued until 1456.

The *Cronica* regards itself as a continuation of the → *Kölner Weltchronik*, but differs from it by a more general approach. Important parts of the text are compiled from other sources like → Martin of Opava, the episcopal chronicle associated with → Jacob of Soest, → Henry of Herford and Person → Gobelin, but the work gains independence and originality in the sections concerning the years from 1410 onwards. Use of the present participle and of direct speech contribute to the vivid atmosphere of the *Cronica*. There are two

known manuscripts: Brno, Moravský Zemský Archiv, E 6c He 50 and Vienna, ÖNB, cvp 3409. The manuscript kept in Brno belonged to the Cisterce of Saar (Žďár) in Moravia and is supposed to be the autograph.

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DANIEL GOTZEN

Albino, Giovanni

ca 1445–1520? Italy. Cleric, humanist and diplomat at the Aragonese court in Naples. Author of the chronicle *De gestis regum Neapolitanorum ab Aragonia* (Of the deeds of the Neapolitan kings from Aragon). Albino was the right-hand man of both Ferdinand II and Alfonso II, whom he tutored. Despite his great importance as a diplomat and political advisor at the Aragonese court, few details of his life survive. While the precise year of his birth remains uncertain, 1520 is now generally accepted as the date of his death, though the last documented reference to him is dated 1498. Although he is attested as abbot after 1483 we know neither where nor when he took his vows.

Written in Latin and heavily influenced by the style of Sallust, his work continues Giovanni → Pontano's *De bello Neapolitano* (Of the Neapolitan war), and deals with the military events of the kingdom from 1478 to 1496. The chronicle, however, remains unfinished, and two chapters (covering the years 1482–85 and 1488–93) have not survived. No manuscript exists. The work has reached us only in a printed edition of 1589, and in a reprint of 1769. There are references to a further edition (1594), printed like the other two in Naples, but no example survives.

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FEDERICO ZULIANI

Albrecht of Bonstetten

ca 1445–1504. Switzerland. The younger son of an old noble family of regional renown. Entered the Benedictine monastery of Einsiedeln at the latest in 1465, becoming dean in 1470. He left the monastery temporarily to study arts in Freiburg im Breisgau and Basel (1466–8) and law in Pavia (1471–4). Bonstetten wrote numerous German and Latin literary works. His historical writings include the first description of the Burgundian wars (*Germanica prelia Karoli quondam Burgundie ducis et finis eius*, 1477), continued by a short history of events following the death of Charles the Bold (*Historia desponsatione... Maximiliani et Marie et provisione principatum Caroli*, 1479), the *Historia Domus Austrie* of 1491 (he wrote a German version in 1491/2) and a German history of the foundation of the Einsiedeln monastery (1494).

When Bonstetten lived and worked in Einsiedeln, the monastery was in considerable decline, both economically and spiritually. The double character of Einsiedeln as an institution whose noble members were traditionally closely related to the Habsburg family and as a centre of Confederate rituals is reflected in Bonstetten's writing. He dedicated his Latin description to duke Sigmund of Tyrol, René II, Duke of Lorraine and the communal members of the alliance against Charles the Bold. He nevertheless sent copies of his work to Louis XI of France and Pope Sixtus IV. He chose an unusual style for a chronicle by often addressing Charles, the Burgundians, and the dukes directly. Charles is the "bad prince" of the mirror literature and the ultimate tyrant.

That Bonstetten tried to better his circumstances by dedicating literary works to the European rulers is even more evident in his *Historia domus Austrie*. It is a "court chronicle" written far away from the European courts. 54 chapters describe the history of the counts and dukes of Austria from the settlement of the land up to the present time. The Latin version is contained in five 15th-century manuscripts. Of these, Vienna, ÖNB, cvp 564 and Dresden, LB, mscr. H 137 were

in all probability among the manuscripts dedicated to European rulers, while the instructions to the woodcutter in Hanover, LB, ms XIV 934 might have been written by Bonstetten himself. Some manuscripts contain a shortened version, another sign of Bonstetten's flexible use of his histories. Under changed political circumstances, Bonstetten dedicated a German version of his text in 1492 to Duke Sigmund and Emperor Frederick III. Both these codices still exist (Vienna, ÖNB, cvp 13652, once owned by Maximilian I, and Stiftsbibliothek Kremsmünster, cod. 284a).

The only historical text Bonstetten wrote for print was his foundation history of the Einsiedeln monastery. Published in another politically critical moment, this short text presents Einsiedeln as an imperial monastery and tries to define its role as mediator between the confederate and Habsburg powers. It appeared in Ulm in 1494

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REGULA SCHMID

Albrecht von Bardewik

fl.1300. Northern Germany. Author of short notes on the history of Lübeck in Low German prose, covering the years 1297–8. At the beginning of the text, Albrecht introduces himself as a member of the city council. He started out as a tailor, but from 1308 until his death in 1310 he was Mayor of Lübeck. He helped to map out urban and maritime law. The chronicle is the first history of Lübeck. One noteworthy episode is the narration of the return of Henry I of Mecklenburg from his 26 years of imprisonment. This account distinguishes itself through its archaic rhymes. The

second part of the chronicle is concerned with the history of the relations between Riga and the Teutonic Order. The literary quality of this text, which survives in Lübeck (StA, ms. 753, 334^r–350^r), is outstanding: the language is fluent, modern and marked by chivalric expressions.

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JEAN-PHILIPPE HASHOLD

Alderecxellenste Cronijcke van Brabant

1498. Low Countries. Printed chronicle in Middle Dutch prose, filling over 400 pages in the first edition. It was written in or near Antwerp (Brabant, Belgium) by an anonymous *compositoor* (compiler), most likely a Brabantine monk, probably a Carthusian or member of the Augustinian Windesheim congregation.

It is structured in two parts: the first opens with a geographical description of Brabant, followed by a characterisation of Brabant ('etymology of Brabancia'). Next follow, in 36 chapters, the lives of saints and religious associated with Brabant. The main source of the first part is the *Tractatulus de laude terrae Brabanciae*. The second part tells in 65 chapters the history of the dukes and duchy from creation to the end of the 15th century. This section includes a fold-out sheet some two metres in length on which the genealogies of the kings of France and the dukes of Brabant are depicted in woodcut. The main sources used by the compiler for the second part are the *Brabantsche Yeesten* of → Jan van Boendale, the → *Cornyke van Brabant int prose int corte* and the → *Chronicon ducum Brabantiae*; additional sources are, among others, the → *Pseudo-Turpin Chronicle* and → *Rolevinck's Fasciculus temporum*. The chronicle can be considered as conservative history in which a markedly spiritual national consciousness is manifest.

Only two copies of the printed book survive. It was first printed by Roland van den Dorpe (Antwerp), illustrated with many woodcuts, and

was then reprinted three times by Jan van Doesborch (Antwerp, 1512, 1518 and 1530). Adrianus Barlandus based his best-selling *Rerum gestarum a Brabantiae ducibus historiae* (1526) largely on *Die alder excellenste cronyke*.

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JAAP TIGELAAR

Aldfrysk Kronykje

[Klein Oudfries Kroniekje]

1464–79. Low Countries. A very short prose chronicle in Frisian, probably written in Frisia west of the Lauwers, preserving an extract from a larger tradition that was popular in the second half of the 15th century, of which the Latin → *Historia Frisiae* and the Frisian and Dutch → *Gesta Fresonum*, *Gesta Frisiorum* and → *Olde Freesche Cronike* are the other representatives. This version seems to be most closely related to the last mentioned. It is preserved in manuscripts from Groningen (Ommelander archieven, 60) and Leeuwarden (Tresoar, Collectie Von Richthofen 5).

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JUSTINE SMITHUIS

Alexander monachus

d. post 1217. Italy. Benedictine monk, author of a Latin cartulary chronicle. Alexander lived and worked at the monastery at Carpineto della Nora, in the province of Pescara in Central Italy at the end of the 12th century, and received recognition for his collaborative work with abbot Bohemond (1181–93). The latter entrusted Alexander with some important embassies to the pope, the Norman monarchy, the imperial ambassador and the

local count. Most of these missions concerned conflicts about the property and the rights of the monastery.

It was in order to undergird these rights that Alexander decided to write the *Chronicorum liber Sancti Bartholomaei de Carpineto* (Chronicle of the monastery of St Bartholomew of Carpineto) in the last decade of 12th century, probably influenced by the work of John → Berard. The chronicle narrates the history of the monastery from 962 to 1198, including in appendix the most important documents.

The autograph is lost, but we have twelve copies, the most complete of which is Milan, Biblioteca Ambrosiana, cod. D 70 inf. (17th century).

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PIERLUIGI TEREZINI

Alexander of Telese

[Alessandro Telesino]

fl. 1127–43. Italy. He was abbot of the monastery of the Holy Saviour, Telese (Southern Italy), and died, or ceased to be abbot, before 1144. Although ostensibly a biography, his Latin *Ystoria Rogerii Regis, Sicilie Calabriae atque Apulie* (History of King Roger of Sicily, ca 1136), which was dedicated to the king's sister, was in fact a detailed account and justification of Count Roger II of Sicily's conquest of mainland southern Italy in the years 1127–35, and of his creation of the kingdom of Sicily in 1130. Alexander saw Roger as being divinely sanctioned to bring peace and order to southern Italy, and stigmatised his enemies as opponents of God's will and as perjurers, whose downfall was due punishment for the breach of their oaths of loyalty to the king. He ignored the role of Pope Anacletus II in the creation of the kingdom: by the time he was writing it was

clear that Anacletus was losing the contemporary papal schism and his involvement was therefore an embarrassment. Alexander concluded the *History* by recounting three prophetic dreams that had foretold Roger's victory. But although this work seems a most effective propaganda tract in favour of the king, it was not apparently used as such, and survives in only one late 14th-century manuscript (Barcelona, Biblioteca Central, ms. 996–8-III).

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GRAHAM A. LOUD

Alfieri, Ogerio

d. 1295. Northern Italy. Town chronicler of the Commune of Asti, a notary and a high-ranking official of the town. In 1293 he appears as the archivist (*sacrista*) of the Commune, with the task of preserving and ordering the documentation of his town.

Alfieri's Latin *Chronica civitatis astensis* (Chronicles of the city of Asti), probably an excerpt from a lost original work, was placed at the beginning of a *Liber iurium*, a collection of documents of the Commune, probably compiled by him. The chronicle is structured in 44 short chapters, recounting the events of the history of Asti from 1079 to 1294, with some references dating back to 380 AD, and enumerates the political rights of the city over the surrounding area. Besides his direct experience, the documents of the Commune are the source for his chronicle. The style of his language is deeply affected by his profession as a notary, with short sentences and frequent lists of events or communal possessions. Despite this conciseness the text conveys the author's pride in the political freedom of Asti and reports complaints about the behaviour of the upper classes.

The earliest manuscript is Asti, Archivio storico comunale, *Codex Astensis* (14th century). It is richly illustrated with colourful miniatures.

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ALBERTO LUONGO

Alfonso X of Castile and León

1221–84. Castile (Iberia). King of Castile and León (reigned 1252–84). Alfonso was the intellectual author of a wide range of written texts which included scientific works, treatises on magic, legal codes, poetry and history as well as others of less importance. Unlike the patronage exercised by other kings, that of Alfonso is characterised by a set of singular elements. The works were composed not by one solitary intellectual but rather by teams of intellectuals working under the direct supervision of the king, and he is presented in the texts as their author. The historical production of this intellectual enterprise appears to have begun around 1270 and is centered on two complementary works: the → *Estoria de Espanna* and the → *General estoria*. The former is a history of the peninsula from the time of its first inhabitants up to the year 1236, while the latter, the more ambitious project, is a world history destined to remain incomplete. Based on the notion of *translatio imperii*, it is a fascinating account of shifting power and the civilizing project of humanity.

The historical works must be seen in the light of a number of contemporary factors. In the middle of his reign, Alfonso was engaged on a costly and ultimately unsuccessful campaign to acquire the title of Emperor while at the same time attempting to shift the balance of power in the kingdom away from the nobility and towards the crown. The vast cultural and historical project sponsored by the king served as support to these claims. The chronicles were one pillar in this project which also involved the recovery of lost knowledge through the efforts of translation, principally from Arabic and mainly, though not exclusively, associated with Toledo; the establishment of a monumental law code, never effectively promulgated in Alfonso's time and various other cultural and political projects. The ultimate failure of these aims does not, however, detract from the ambition and influence of the historical writing. The

chronicles represent a new form of compiling and composing history in the Peninsula and also a new appreciation of the value of history in its wider contemporary context. They were destined to be the dominant influence in historical writing in Castile, Portugal and León for centuries to follow.

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FRANCISCO BAUTISTA

Alfred of Beverley

fl. 1134–54. England. Sacrist of Beverley Minster and author of the *Historia de gestis regalibus regum Britanniae*, to whom have also been attributed the Latin translation of the liberties of the minster (London, BL, add. ms. 61901; Harley ms. 560) and the *Versus in laudem Anglie* (London, BL, Stowe ms. 66; add. ms. 11983—alternatively attributed to → Henry of Huntingdon and → Richard of Cluny).

Alfred probably started writing his chronicle in 1143, inspired by the innovations → Geoffrey of Monmouth had brought to the historiography of Britain with his *Historia regum Britannie*. Alfred was one of the first to signal the rapid rise to popularity of Geoffrey's history, and the first to attempt to reconcile in one consecutive narrative the complimentary but mutually exclusive histories of Geoffrey and → Bede. Additional sources are → Henry of Huntingdon's *Historia Anglorum* and the *Historia regum* attributed to → Symeon of Durham. Alfred's chronicle is divided into nine books, the first five reflecting five "states" of British rule: the coming of the Britons, the Romans, and Christianity, Scottish and Pictish invasions, and Arthur's reign. In spite of reservations Alfred had towards the veracity of Geoffrey's history, he used

it as the main source of this part of his chronicle, specifically omitting Geoffrey's prophetic materials, but questioning many of his other claims only after recounting them in full. The later four books describe the Anglo-Saxon and Anglo-Norman periods up to 1129.

→ Ranulf Higden claimed Alfred's chronicle as a source for his *Polychronicon*. It was printed by Thomas Hearne as *Annales*, but in fact becomes annalistic only in its last three books. An edition taking into account its five medieval witnesses is a desideratum. Manuscripts: Aberystwyth, National Library of Wales, Peniarth 384; Glasgow, University Library, Hunter ms. 318; Oxford, Bodleian Library, ms. Rawl. B 200 [printed by Hearne]; London, BL, Cotton Vespasian ms. D iv [Book VI to end]; Paris, BnF, lat. 4126, fols 242^r–252^r, extract by scribe Robert de Populston)

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SJOERD LEVELT

Aliprandi, Bonamente

1350/55–1417. Italy. Although it is still uncertain whether Bonamente Aliprandi was born in Monza or Mantua, the Italian poet and historian certainly spent most of his life in the latter. As a member of a prominent family, Aliprandi was from his early years close to the house of Gonzaga, the leading family of Mantua, whom he served both as a soldier in the armies of Guido and Ludovico Gonzaga, and as an ambassador of Francesco Gonzaga to pope Urban VI.

He is also the author of a versified *Cronica de Mantua* (Chronicle of Mantua), also known as *Aliprandina*, written in *terzine* (tercets) following Dante's model. This chronicle, in which the author uses the local dialect, narrates the history of Mantua from its mythical foundation by Manto to the year 1414. In the 192 chapters of the chronicle, Aliprandi often mixes facts and legends, and gives a prominent role (over 700 hundred lines) to Virgil, Mantua's foremost native son. The author may have drawn inspiration from → Martin of Opava and the older chronicles of Mantua.

Besides the codex Torelli which is now lost, there are five manuscripts of this chronicle (Milan, Biblioteca Ambrosiana, G 158 suss., olim GS VII I; Mantua, Biblioteca Teresiana, ms. 9; Venice,

BNM, ms. Ital. Cl. IX, 284; Milan, Biblioteca Nazionale Braidense, AD X 41; and ms. 39 from the collection of the Mantuan family of Capilupi).

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CRISTIAN BRATU

Alle bocche della piazza

(At the approaches to the square)

ca 1450. Italy. Anonymous prose chronicle of the history of the city of Florence for 1382–1401. The narrative begins with the events that brought about the fall of the regime of the minor guilds (1382) and, in a series of partial and fragmentary notes mostly lacking critical inquiry or historical-pontifical reflection, it provides a simple and direct account of the most salient events in the city until 1401, at which point it ends abruptly. There are a number of gaps in the narrative which MOLHO and SZNURA ascribe to the sensitive political nature of the material. Although the author declares an intention to record the contemporary history of Florence, the particular attention paid to the everyday nature of the events make the text as much a diary as a chronicle.

The modern title is explained by MOLHO and SZNURA: the square and its inhabitants represent the public space which provides both the balance of the everyday information and the reference point by which a simple observer can gather all the information about the city; but it also becomes the "object of a series of actions that

foreshadow the physical exclusion of the opponent": the approaches to the square are the strategic points for defence against a hostile force.

The chronicle is contained in the paper codex Florence, BNC, *Panciatichiano* 158 fol. 140^a-180^a. This compilation manuscript, written in two columns by different anonymous hands, contains, as the fly-leaf suggests, *Croniche di Firenze tratte da Villani e da altri autori* (Chronicles of Florence by [Giovanni] → Villani and other authors).

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GIOVANNI SPANI

Alpert of Metz

d. after 1024. France, Low Countries. Benedictine monk in Metz (probably the monastery of St. Vincentius) in the early 11th century, later located in the bishopric of Utrecht, probably in the town of Tiel as sexton of St. Walburg's church. Alpert seems to have maintained good relations with some members of the episcopacy. He is the author of a surviving fragment of a *vita* of Bishop Deodericus I of Metz which is transmitted as part of a fragmentary *De episcopis Mettensibus libellus* (ca 1005), and he wrote the *Miracula Waldburgae* (ca 1021) and he composed a regional chronicle entitled *De diversitate temporum* (1021-1024), which was dedicated to bishop Burchard of Worms.

While his work on Deodericus I features some valuable information about the history of later 10th century Lorraine and the Italian expedition of emperor Otto II, Alpert's regional chronicle is the most important source for Lower Lorraine in the early 11th century, focussing on contemporary events (ca 990-1018), especially Norman invasions, the feud of the counts Balderich and Wichman, and the deeds of bishop Ansfrid of Utrecht. Alpert also gives deprecatative information on the early merchants' guild (*coniuratio*) of Tiel and a singular report about a cleric who converted to Judaism. In some cases he may have used the same sources as → Thietmar of Merseburg, and a variety of excerpts testify to his literary knowledge (especially of Caesar's *Bellum Gallicum*). Reception remained marginal, but → Sigebert of Gembloux and the *Vita Burchardi* made use of Alpert's work. The sole complete manuscript of Alpert's

historical works is the 11th-century Hanover, LB, XII B 712^a.

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SIMON ELLING

Ältere Hochmeisterchronik (Older Chronicle of the Grand Masters)

ca 1433-40. Prussia. Middle High German prose chronicle of the Teutonic Order from 1190 to 1433. Its author remains anonymous, as do the authors of its three (strictly independent) continuations. The intentions of the authors and their intimate knowledge of the Order have led to the conclusion that all were members of the Order, except perhaps the author of the final pages (apparently an appendix), whose tone in reporting the 1435 invasion of the Hussites into Prussia distances him somewhat from the Teutonic Knights. The main part of the chronicle consists of a most skillfully contrived prose reduction of → Nikolaus von Jeroschin's *Kronike von Pruzimlant*, which seeks to moderate Nikolaus' unmitigated condemnation of the pagans. In the last quarter of the work, where the author is composing an original text, the perspective is more clearly different from that of the *Kronike*. Here, working with oral sources and personal knowledge, the chronicle no longer concentrates on the eternal battle between Christians and heathens, but rather on the welfare of the Prussian lands. It is from this point of view that the author, both a loyal and a critical supporter of the Order, views the activities of the Grand Masters, whom he characterizes briefly. His portrait of the Grand Master Winrich of Kniprode is famous for its idealized image of a Teutonic Knight, which determined the way the Order was viewed well into the 20th century. The *Hochmeisterchronik* survives in over 20 manuscripts (e.g. Toruń, BU, Rps 20/II), half of them 15th century.

The second and third continuations are of slight importance, offering only short and superficial notes, but the first deserves attention for its specific knowledge of the events which took place within the period (1433-55), and its penetrating if biased judgments. Its author is bound to have been an insider, privy to the Grand Master's inner circle. Some scholars have identified him with the powerful Georg of Egloffstein, who defended the interests of the Order in the controversies with the Prussian Confederation. This, however, is untenable, for the major part of the text presupposes an eyewitness, and as such Georg must be discounted, having been imprisoned for most of the period covered by the reports. One section may well have included material from Georg's *Visitationsbericht*, but even here the wording cannot positively be linked to him.

See also: → *Cronike van der Duytscher Oirden* (= *Jüngere Hochmeisterchronik*).

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GISELA VOLLMANN-PROFE

Ältere Livländische Reimchronik (Older Livonian Rhymed Chronicle)

ca 1290. Eastern Baltic. This High German verse chronicle is the earliest work of German literature from Livonia. The subject of the chronicle is the first century of the German colonisation of Livonia, from about 1180 to 1290, that is, the wars fought by two military orders, the Sword Brothers and (from 1237) their successors, the Teutonic Knights, against pagan Estonians, Semgallians, and Lithuanians as well as Orthodox Russians.

The author of the chronicle is unknown. Most scholars agree, however, that he was a Knight

Brother of the Teutonic Order; in view of the disparaging remarks which he occasionally directs towards monks and priests, it seems unlikely that he was a cleric. He concentrates almost exclusively on the military affairs of the Teutonic Knights. Other aspects of the colonisation are touched upon only when they have direct bearing on the affairs of the Order itself. The tale is a brutal one: *man slûc daz volc mit vriier hant, / sam man tût die rinder. / man, wib unde kinder / wurden wênic dâ gespart* (They slaughtered the people with a free hand, like cattle. Men, women and children: few of them were spared).

The *Reimchronik* is the oldest surviving example of Teutonic Order literature, and the only non-theological work produced by the Order before 1324/26. Although the chronicle might have influenced the works of → Hermann of Wartberge and Bartholomäus → Hoeneke (the so-called *Jüngere Livländische Reimchronik*), no influence on the Prussian chroniclers of the Order has been demonstrated. An abridged version of the chronicle, translated into Low German prose, became part of Johann Renner's *Livonian Histories* (16th century).

There was long a scholarly consensus that the chronicle was composed to be read aloud to the Knight Brothers at mealtimes. This view has been recently questioned by MURRAY, who pointed to the High German language of the chronicle. In the period when the *Reimchronik* was composed, the majority of Knight Brothers came from Low German-speaking areas, and it is uncertain whether many might have understood the chronicle. Rather, it may have been used to mobilise support in Germany for the permanent crusade in Livonia.

The chronicle survived into the 19th century in two complete manuscripts. The Riga manuscript is now presumed to be lost, although it was available to MEYER for the edition. The Heidelberg manuscript (UB, cpq 367) also contains the chronicle of → Nikolaus von Jeroschin and some religious works.

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MICHAEL NEECKE

Álvares, Frei João

d. ca 1490. Portugal. Friar and historian, author of the vernacular *Crónica do Infante Santo* (Chronicle of the Holy Prince), a biographical chronicle of the Portuguese prince Dom Fernando (1402–43), the youngest son of King João I. Frei João Álvares was brought up in Fernando's house, and accompanied him during his captivity and death, following the defeat of the Portuguese forces in the battle of Tangiers (1437). He composed the life of his former master in 1451, originally under the title *Trautado da vida e feitos do muito virtuoso senhor Ifante Dom Fernando*. Aiming to present the prince as a saint, he structured his narrative to identify the captive prince with Christ. He is accompanied by twelve friends, and offers his life for them and for the Christian faith. His captivity is seen as a true martyrdom, his death, announced by a vision of the Virgin, is followed by signs of sainthood, further enhanced by the humiliation perpetrated by the Muslims on his dead body. In keeping with the hagiographical tradition, the chronicle ends with a record of his miracles and an account of the return of his remains to Portugal in 1451.

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JOÃO LUIS FONTES

Amatus of Montecassino

[Amatus Casinensis]

fl. mid-11th century. Italy. Probably Amatus, Bishop of Paestum (near Salerno, Italy) 1047–58, in which case he must have resigned his see to become a monk of Montecassino (Benedictine), but this identification is not absolutely certain. He wrote a Latin *Historia Normannorum* (History of the Normans), describing the Norman conquest of southern Italy from the arrival of the first Normans as pilgrims ca 1000 until the death of Prince Richard I of Capua in 1078. He completed the *Historia* soon after this last date, and certainly

before 1085. The work now survives only in an early 14th-century French translation (*L'Ystoire de li Normant*), in one manuscript (Paris, BnF, fr. 688), although some brief extracts from the original Latin text were copied in the later recensions of the → *Chronica monasterii Casinensis*. Amatus is known to have written several other works, of which only one now survives, a long poem in honour of Saints Peter and Paul, written ca 1077. The *Historia* emphasises God's approval of the conquest, both because of the sins of the Lombards and Greeks who had hitherto ruled southern Italy and as a consequence of the virtuous conduct of the Norman leaders, and especially Robert Guiscard (Duke of Apulia from 1059) and Richard I of Capua, whom Amatus particularly praises for their generosity towards Montecassino.

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GRAHAM A. LOUD

Ambroise of Normandy

12th century. England or France. Author of *L'Estoire de la guerre sainte* (History of the sacred war), 1194–99, Norman. Ambroise, who was probably a clerk at the Angevin court, gives an account of the Third Crusade in 12,313 lines of verse, running from 1187, when Richard (then Count of Poitiers) took the cross, to the Lionheart's release from captivity in 1199.

One of several eyewitness accounts, the *Estoire* is closely related to the → *Itinerarium Peregrinorum et Gesta Regis Ricardi*, whose author, though himself an eyewitness, also drew upon Ambroise's account. The *Estoire* could be described as the chronicle of Richard I's crusade, for Richard is the main hero of the text. An apologia for the crusade, the text is presented in the prologue as exemplary and throughout Ambroise shows how God worked through the crusaders. The narrative is largely chronological but there is a long "flashback" explaining the background to the siege of Acre, and two series of anecdotes demonstrate the suffering and heroism of the crusaders. The poem is well crafted, and Ambroise revels in puns

and wordplay, making it an entertaining read. It survives in one complete, though faulty, 13th-century manuscript (Vatican, BAV, regin. lat. 1659) and one short fragment. The manuscript divides the poem into sections by large capitals and paragraph markers

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MARIANNE AILES

Ammianus Marcellinus

ca 330–92. Italy. A Greek, possibly from Antioch, he wrote a history of Rome in Latin (*Res Gestae*), in 31 books, though only the last 18 (Books 14–31) survive. The extant text covers the period 353–78, beginning in the Caesarship of Gallus and ending with the battle of Adrianople. Ammianus asserts that his history began with the reign of Nerva, so it seems that the missing books spanned AD 96–353. Since this requires the lost books to have covered much longer timespans than the surviving ones, there has been speculation that there may have been two separate works or a larger number of books. But the consensus remains that Ammianus wrote one history consisting of 31 books.

Ammianus was of the provincial élite and had a military career as one of the *protectores domestici*. He served under the general Ursicinus in the 350s and on Julian's Persian expedition of 363, the last known event of his military career. He was in Antioch in the early 370s and then seems to have travelled the empire and settled in Rome by 384, where the composition of the history was finalised. Since Ammianus wrote in Latin and began his history with Nerva it has been suggested that he was deliberately picking up the mantle of

→ Tacitus, whose *Historiae* ended with the death of Domitian. The core of the work is the figure of Julian, even though he was only sole emperor from 361–3. Ammianus, a pagan himself, idolised Julian, though he was not above criticising him. This has contributed to his reputation for impartiality, but it is clear that he has strong likes and dislikes and can be accused of being disingenuous, especially in his treatment of Constantius II and Christianity.

Written in an elaborate style and utilising speeches, digressions, exempla and portents, Ammianus' history is the last great example of classicising historical writing in Latin. There is an element of annalistic arrangement, using consular years, but more sustained is the division by campaigning seasons. There is also a biographical impulse to the history, illustrated by the assessment of the merits and demerits of emperors on their deaths. The text, which is marked by lacunas and corruption, is largely dependent on a 9th-century Carolingian manuscript, the Codex Fuldenis (Vatican, BAV, vat. lat. 1873). The *editio princeps* (Books 14–26) was produced in Rome in 1474 by Angelus Sabinus.

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SHAUN TOUGHER

Anastasius Bibliothecarius

800/817–ca 879. Italy. Papal secretary, librarian and diplomat, whose translations into Latin transmitted numerous Greek texts to the west. Anastasius spent most of his life at Rome and was antipope in 855. His authorship of many lives in the → *Liber pontificalis* is now rejected (except for sections of the life of Nicholas I). Anastasius translated into Latin numerous historical, theological, and hagiographical Greek texts.

His *Chronographia tripartita* (completed 871–74), a translation of selections from the Byzantine historians and chroniclers → Nikephoros

Patriarches, → Georgios Synkellos, and → Theophanes Confessor, may have been influenced conceptually by the earlier *Historia tripartita* of → Epiphanius scholasticus, likewise a Latin compendium of three Greek historians. The *Chronographia tripartita* was later used for a universal ecclesiastical history by John the Deacon of Rome, which was never finished and has not survived; John and Anastasius were contemporaries in Rome and may have co-operated. It also provided a source for other later medieval writers, such as → Landulf Sagax, → Hugh of Fleury or → Nicolaus of Amiens. It remains important for reconstructing Theophanes' *Chronographia*, on account of the age and reliability of the Greek manuscript used by Anastasius.

Anastasius' *Chronographia* was first edited by Charles Annibal Fabrot (Paris, 1649). Over fifteen manuscripts of varying quality contain the *Chronographia* in whole or part. Two of the more important are Montecassino, Archivio della Badia, cod. cass. 6 (11th century) and Vatican, BAV, pal. lat. 826 (10th century).

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MATTHEW R. LOOTENS

Andechser Chronik

15th century. Germany. Anonymous prose chronicle of the dukes of Andechs (Bavaria) and their connection to the relics of Andechs, which exists in German and Latin versions. The original German vernacular text (version I) is believed to have been written by a member of the Wittelsbach court, probably Johann Fuchsmündel, the chancellor of the dukes Ernst of Bayern-München (1373–1438) and Wilhelm III (1375–1435). Most manuscripts of the chronicle were written after the approbation of the relics (Nicholas of Kues, 1451) and the foundation of the Benedictine monastery

(1455). In the oldest manuscript it has the title *Hystoria reliquiarum in Andechs* (Munich, BSB, cgm 2928). The oldest manuscript of the Latin version (IIa) was written in 1472, and was then (simultaneously?) translated back into German (version IIb): both appear in Munich, Bayerisches Hauptstaatsarchiv, KL Andechs I. The aim of both versions is to propagate the pilgrimage to Andechs. Version II embeds this programme in a wider historiographical context of the history of the monastery from 766. The German version IIb received five early prints, the first by Bämmler (Augsburg, 1473).

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NORBERT KÖSSINGER

André, Bernard

[Andreas]

ca 1455–ca 1522. England. Humanist. A native of Toulouse (France). The cultural atmosphere of the English court during the reign of Henry VII was dominated by a group of learned foreigners who were enthusiastic in helping to shape their patron's positive image. In 1489, diplomatic disagreements caused Robert → Gaguin, French ambassador and scholar in his own right, to lose his temper and compose indelicate verses against Henry. One of the individuals defending the king's honour rhetorically was Bernard André. He seems to have been in Henry's entourage since the latter's victory at Bosworth Field. Soon André was appointed to be the king's poet laureate and from 1496 he acted as tutor to crown prince Arthur.

As royal historian he wrote a life of the king, *De vita atque gestis Henrici Septimi historia*, begun in 1500 (London, BL, Cotton Domitian ms. xviii). He traces Henry's origins and education, his rise in the wake of the War of the Roses and his early reign up to the suppression of Perkin Warbeck's rebellion in 1497. This mixture of annalistic prose and panegyric verse was to have been the first in

a series of historical texts presented by André to the king. Only two more manuscripts are extant (London, BL, Cotton Julius ms. A iv and A iii) with continuations to the years 1504/5 and 1507/8. Although all of these writings gather together first-hand contemporary history, André's judgement was not entirely objective. André was a source for Thomas → More.

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MARCO NEUMAIER

Andreas de Reduciis de Quero

[Redusio, Andrea, di Quero]

1365–1442. Italy. Statesman, chancellor and chronicler of Treviso in the late Middle Ages. Born at Quero in the Trevisano, son of Taddeo Redusio, into a wealthy family of merchants, notaries and soldiers, Andrea studied Latin grammar and rhetoric at the University of Padua during the 1380s and soon found employment as a notary in Treviso. He entered Venetian service as a soldier when he participated in the reconquest of Castelnovo in 1411 and later served as the castellan of Bassano. He served as an envoy to enlist Pandolfo Malatesta in Venice's service in 1414 and later participated as a field commander in Venice's defence of Brescia. From 1417 to 1442 he served as the chancellor of the Commune of Treviso, which post provided him with important documents on which he based his *Chronicon Tarvisinum* (Trevisan Chronicle). Written in a simple Latin style and motivated by a clear love of his adopted city, this work is especially valuable for its narrative of the history of Treviso from 1368 to 1428 and its inclusion of many archival documents. The manuscript on which Muratori based his edition was lost, probably during the First World War.

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BENJAMIN G. KOHL

Andreas of Bergamo

[Andreas Bergomas]

9th century. Italy. Andreas was a priest from the diocese of Bergamo. His birth and death dates are unknown, and the only biographical information about him is that he helped to carry Emperor Louis II's coffin from the River Oglio to the River Adda in 875. His unfinished work, known as the *Historia*, has neither a title nor a dedication, nor a prologue. There is no division in chapters or sections. It is written in chronological order, and covers the period from the origins of the Lombard people to approximately 877. The part until King Liutprand (712–44) is a very brief summary of → Paul the Deacon's *Historia Langobardorum*. As for his other sources, the chronicler states that he used several letters and accounts from some old men. The history of the Lombard kings and of the Carolingians ruling in Italy as well as the campaigns of Emperor Louis II in southern Italy are the main themes of his chronicle. The *Historia* survives in two manuscripts dating to the late 9th century and the late 12th century respectively (St. Gallen, Kantonsbibliothek-Vadiana, Sangallensis 317, fol. 78^r–86^v; St. Gallen, Stiftsbibliothek, Sangallensis 620, pp. 255–72). In the former, the part until the Lombard invasion of Italy is missing. In the latter Andreas's work is eighteen pages in length.

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LUIGI ANDREA BERTO

Andreas of Fleury

d. after 1056. France. Author of a *Vita Gauzlini abbatis* in two books, composed 1042/4 in the Benedictine abbey of Fleury (Saint-Benoit-sur-Loire).

Oscillating between biography and hagiography, he not only portrays Gauzlin as a model abbot, but also enumerates donations and restitutions of land and other possessions to the abbey, including letters from the papal chancery. In the absence of an extant cartulary, the *Vita* provides the best record of Fleury's property during this period. Andreas is also the author of books IV–VII of the *Miracula S. Benedicti*, composed 1043–56, where he transcends the hagiographical framework, including details of contemporary history such as visits of princes and kings to the abbey or the events in which archbishop Aimon of Bourges was involved in 1038. His style is ambitious, but not always convincing. The sole manuscript is Vatican, BAV, Reg. lat. 529.

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RALF LÜTZELSCHWAB

Andreas of Hungary

fl. late 13th century. Hungary, France. Hungarian Dominican, royal chaplain and envoy of Kings Béla IV and Stephen V of Hungary to Italy and France (*magister Andreas Ungarus, felicitis recordationis domini Bele et domini Stephani regum illustrium Hungarie quondam capellanus et familiaris*). His *Descriptio victoriae a Karolo Provinciae comite reportatae* was written in France before 1284, a detailed report on the conquest of the kingdom of Naples and Sicily by Count Charles of Anjou and Provence with papal support and his victory over Manfred, the son of Emperor Frederick II, at the battle of Benevento in 1266. He discusses the Guelph and Ghibelline parties in Italian politics, and praises the French crusaders for restoring the monastery of Montecassino to the Benedictines (chapter 35). Biblical references and traces of classical Latin historical writing (reports on the speeches of Charles and Manfred) are indicative of the Latin style of Andreas of Hungary. The *Descriptio victoriae* is divided into 75 chapters of prose text, with a poetic insert of two distichs (chapter 39). The work is dedicated

to Count Peter of Alençon and Chartres and survives in the 15th-century manuscript Paris, BnF, lat. 5912.

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Literature: *RepFont* 2, 236.

ELOD NEMERKENYI

Andreas of Marchiennes

late 12th-century. France. Monk of Anchin and provost of the Benedictine abbey of Marchiennes in the Hainault. During the period 1184–96, Andreas wrote his *Historia succincta de gestis et successione regum Francorum*, from the origins of the kingdom to 1194, at the request of Bishop Peter of Arras. He was the first historian to divide the material into the separate dynasties, Merovingians, Carolingians and Capetians, and the first to proclaim the idea of the *reditus regni Francorum ad stirpem Karoli*. In order to praise Isabelle of Hainault, daughter of a protector of his Benedictine monastery of Marchiennes and wife of King Philip Augustus of France, he made her a direct descendant of Charlemagne, so that her son, the future Louis VII, would be his legitimate heir. The work is also important for the period after 1136, providing original material especially for Flanders and the Artois. Two continuations exist, one to 1212, the other from 1245 to 1248, and the work influenced the author of the → *Chronique dite de Baudouin d'Avesnes* and John of Guise. Some 20 manuscripts survive, including the 13th-century Paris, BnF, lat. 6570. Two other historical works concerning Marchiennes are also attributed to Andreas, the *Chronicon Marchiense* and the *Poleticum Marchiense*. The *Miracula Sanctae Rictrudis* and the *Genealogiae Acquicinctinae*, a list of the kings and princes of Northern France and Lotharingia, written in the early 1180s, have likewise been ascribed to him.

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RÉGIS RECH

Andreas of Regensburg

ca 1380–1438. Germany. Augustinian canon at St. Mang near Regensburg. Collector and editor of texts on contemporary politics and ecclesiastical and civil law (1421–30); author of a papal and imperial chronicle and of a territorial and dynastic chronicle of Bavaria in German and Latin versions (1427/8–36). Andreas joined the house at St. Mang in 1401 and was dean in the 1430s. Although he seldom left Regensburg, he built up a network of sources of historical information. He made use of the rich monastic libraries in Regensburg and tirelessly sought deeds and records to provide the most comprehensive documentation of the history of his period. These he worked into lengthy compilations. At the same time he made diary-like notes of his own experiences and of the latest news, which are contained in his *Diarium sexennale* for the years 1422–7 (autograph: Munich, BSB, clm 903).

It may have been the Council of Constance which inspired him to begin this work: in 1421–3 he put together a substantial collection of official records with historical commentary under the title *Concilium Constantiense*. In parallel with this, he compiled the *Concilium provinciale*, assembling documents relating to the Regensburg provincial synod of 1419, at which the Konstanz reforms were announced and implemented in the Diocese of Regensburg. The so-called *Chronica Husitarum* is a combination of document compilation and eyewitness report, describing the Hussite wars to 1428, including many pieces of anti-Hussite propaganda. He returned to this theme in 1430 in a didactic dialogue, *De heresi bohémica*.

His first work intended for a wider audience was the Latin *Chronica summorum pontificum et imperatorum Romanorum*, which he originally ended in 1422, but later continued to 1438. It is a papal and imperial chronicle following the pattern of → Martin of Opava, in which the history of the Regensburg diocese is embedded, the parallel ranks of popes and emperors being joined by the line of the Regensburg bishops. This chronicle (autograph: Vienna, ÖNB, cod. 3296) exists in ten complete and ten partial copies, as well as many fragments. It was widely used well beyond Regensburg, frequently as a continuation of other universal historical works. In 1470/1 the Regensburg scribe Leonhard → Heff made a German translation.

When the Ingolstadt Duke Ludwig VII of Bavaria visited Regensburg in 1422, Andreas presented him with a Wittelsbach family tree. Ludwig then commissioned him to write a chronicle of the Dukes of Bavaria. Later that year, Andreas dedicated to him a first version of the Latin *Chronica de principibus terrae Bavarorum*, running only to 1180 (copy by Hartmann → Schedel in the important historical compilation BSB, clm 338). By 1428 he had completed a second version running to 1427 (autograph: clm 1805), which he continued successively from 1430–6. The work is based broadly on his chronicle of popes and emperors, but with a stronger coverage of Bavarian history, based on a wider range of sources. Among the new materials which Andreas had now discovered were the genealogical-dynastic traditions of the Wittelsbachs from the → *Scheyerer Fürstentafel*, which Andreas was the first to combine with the learned traditions of universal and territorial history, and tailor to the needs of the prince and his court.

With a courtly readership in mind, Andreas himself made a German translation of the second version, which he dedicated to the Ingolstadt Duke in 1427 under the title *Chronik von den Fürsten in Bayern*. This vernacular version in particular became the basis for Bavarian historical writing in the 15th century. By 1600 there were 15 manuscripts of the Latin version, which was mainly transmitted in monastic circles and in Regensburg, and 13 manuscripts of the German version, which found a readership throughout Bavaria, also in courtly and patrician circles. There are, furthermore four manuscripts in which the German version has been translated back into Latin.

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BIRGIT STUDDT

Andrew of Wyntoun

late 14th- early 15th century. Scotland. Prior of St. Serf's, Lochleven. Author of the *Orygynale Cronykil of Scotland*, written at the request of his patron, Sir John Wemyss. Wyntoun's chronicle comprises nine books, written in Scots English and dealing with the mythical origins of the world from the creation of the angels, incorporating the history of Scotland until 1408. Little is known of Wyntoun's early life and career, but he was an Augustinian canon at the priory of St. Andrews before his election to St. Serf's, Lochleven in 1393, and the Priory register was one of several texts used by him that have not survived.

The *Cronykil*, written in the late 14th and early 15th century during the reign of Robert III and the governorship of Robert, duke of Albany, is believed to have been completed ca 1420. A lengthy prologue provides some insight into Wyntoun's sources and approach: he drew heavily on the Bible for the early books in addition to acknowledged influence from various writers whose works were held in the priory, including → Orosius, → Peter Comestor and → Martin of Opava. → John of Fordun's *Chronica gentis Scottorum* and John → Barbour's *The Bruce* would have been available to him, and he acknowledges extensive use of the latter. Although Wyntoun incorporates a considerable amount of Scottish material and writes in the vernacular rather than Latin, his scope is much wider. His initial purpose appears to have been a seven-part work representing the seven *aetates* (see → Six Ages of the World; Andrew is one of the few who use a seventh age, eternity, in a chronicle) and culmi-

nating with the death of Alexander III in 1286, but this was revised to extend to the death of Robert II in 1390. In this continuation, Wyntoun uses Barbour and also incorporates extensive material possibly taken from a vernacular translation of a Latin prose chronicle written by an anonymous St. Andrews cleric before 1390.

He later decided to re-order the chronicle into nine books, representing the nine orders of angels. There is considerable evidence of patriotic bias and hostility to the English within Wyntoun's account, particularly concerning events during the period of Anglo-Scottish hostilities after 1286. Wyntoun is careful to state the autonomy of the Scottish Church from its English counterpart, and patriotic tales of heroic deeds form a major part of the account supplied by the anonymous contributor, who may have been drawing on oral traditions. The death of Robert, duke of Albany in 1420 is recorded, and the chronicle ends with an account of Alexander Stewart, earl of Mar's military adventures. Wyntoun presumably died before James I returned to Scotland in 1424, as this event is not recorded.

The genre of origin histories has attracted considerable interest (see → Founding heroes), and although the exact nature and extent of the patronage offered by the wealthy Fife landowner, Sir John Wemyss, is unclear, it is an indication of the increasing importance being accorded to literature by the wealthy lay elite during this period. The chronicle, written primarily in four-stress couplets, does not have great literary merit, but it provides fascinating insights into the development of Scottish historiography.

There are nine extant manuscripts: London, BL, Royal 17 D XX; BL, Cotton Nero D.xi; BL, Lansdowne 197; BL, Harley 6909; Edinburgh, NLS, Advocates 19.2.3 (Amours' "Edinburgh 1"); NLS, Advocates 19.2.4 (Amours' "Edinburgh 2"; also see → *Brevia Cronica*); NLS, ms. 651 (Amours' "Auchinleck Manuscript"); St. Andrews, UL, ms. DA775.A6.W9 (also see → *St. Andrews Chronicle*); Fife, Wemyss Castle, The Wemyss Manuscript (the only one left in a private collection). The Wemyss and Harleian manuscripts contain the first division into seven books, while Royal and Lansdowne show the second stage with the nine-fold division.

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CHRISTINE MCGLADDERY

Anelier, Guillaume [Guillem]

13th century. Southern France. Author of an Occitan *Histoire de la Guerre de Navarre* (1276–7). This 5082-line *chanson de geste* is arranged in 103 rhymed alexandrine laisses with the *vers orphelin* characteristic of Occitan historiographical *chansons de geste*; the end is missing. The language shows Spanish influence. The text recounts in detail events surrounding the wars of succession in Pamplona in 1276–77, which pitched the fortified upper city against the surrounding faubourgs: the French Governor of Toulouse Eustache de Beaumarchais was unable to make peace and eventually Philippe le Hardi of France sent French reinforcements who sacked the city. The author was an eyewitness participant, and his text is full of vivid details such as corpses lying amongst the leeks and cabbages of the city market gardens (3392–3).

The work survives in one copy found in a pile of rubbish at the Abbey of Fitero in the mid-19th century, now Madrid, Biblioteca de la Real Academia de la Historia, ms. 4923: well written and bound, it was possibly designed as a presentation copy for the presumed patron Eustache de Beaumarchais. It shows that what might be seen as an Occitan sub-genre of *chanson de geste* style accounts of historical events was still alive near the end of the 13th century.

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CAROL SWEETENHAM

Angelo da Clareno

ca 1255–15th June 1337. Central Italy. Franciscan. Author of the *Historia septem tribulationum ordinis minorum* (History of the seven tribulations of the Minorites) or the *Liber chronicarum siue tribulationum ordinis minorum* (Book of the chronicles or tribulations of the Minorites). Originally named Pietro da Fossombrone, Angelo probably became a Franciscan about 1270 in his native province, the March of Ancona. He belonged to a group of rigorists or Spirituals, whose protests led to their imprisonment by the provincial minister around 1278. The general minister Raymond Geoffroi ordered their release in 1290 and sent them to Armenia. Later, in 1294, they appeared before Pope Celestine, who released them from obedience to their superiors in the Franciscan Order. After Celestine resigned, Pope Boniface VIII rescinded all of Celestine's acts. The Spirituals under Pietro da Macerata and Pietro da Fossombrone fled to Greece. After John XXII became pope, Angelo went to Italy where he stayed at Subiaco under the protection of Abbot Bartolomeo. From there, he led the group of Spirituals with whom he maintained an active correspondence, insisting that Francis's Testament ought to be followed as the authoritative guide to observance of the Rule.

The *Historia* has been a key source of the early history of the Franciscan Order and of the dispute between the Spirituals and the Conventuals. Written around 1325, probably for Abbot Bartolomeo, its aim was apologetic: to justify and to explain Angelo's conduct and that of the rigorists. He used speeches to set forth his interpretation of the history of the friars minor and a more sophisticated rhetoric than that employed in his other works, telling how Jesus Christ chose Francis to lead a return to the evangelical life that Jesus had led and taught. Satan, however, frustrated this goal by infiltrating the order with demonic emissaries disguised as general and provincial ministers, who posed as leaders trying to adapt the order to the practices of other orders and to the needs of the church, but who at every opportunity cruelly persecuted and even killed the true followers of St. Francis. The seven persecutions began shortly after St. Francis returned from Egypt in the early 1220s. The final persecution had begun already under John XXII, pope since 1316, when Angelo was writing. After this seventh persecution, some kind of renewal or reformation would occur which Angelo predicts in sibylline,

enigmatic language. His account of the deposition of John of Parma from the post of minister general and his subsequent trial is particularly important.

The original Latin text of the *Historia* survives in four codices, the best being Florence, BML, Plut. 20, 7 (dated 17 Feb. 1381) and Rome, Archivum Collegii Sancti Isidori, Isid. 1/67 (14th/15th century). However, more manuscripts survive of an Italian translation, among them Florence, Archivio di Stato, Gianni 52 (late 14th century), Rome, Biblioteca Nazionale Centrale, Vitt. Em. 1167 (14th/15th century) and Vicenza, Biblioteca Bertoliana, Bert. 1.10.15 (dated 1538).

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E. RANDOLPH DANIEL

Anglo-Saxon Chronicle

9th-12th century. England. A prose chronicle in Old English and (in version F) Latin. The most important historical source for our understanding of Anglo-Saxon England, the *Anglo-Saxon Chronicle* is not an individual chronicle at all but is, rather, a name given to a group of chronicles produced from the 9th century through to the end of the Anglo-Saxon period, all of which draw upon a foundation of common material. This material, known as the "common stock", is generally believed to have been compiled during the reign of King Alfred (871-99), possibly at the king's request. Drawing heavily on → Bede's *Historia Ecclesiastica*, along with various annals and genealogies, the "common stock" offers a broad overview of early English history. The early entries are generally brief and lacking in detail, but the tone and content improve greatly when the *Chronicle* begins describing Alfred's wars against the Vikings in the late 9th century. Prob-

ably around 892, the "common stock" was copied and disseminated throughout much of England. This widespread dissemination, coupled with a lack of any centralized control, resulted in a number of different versions of the *Chronicle*, which together present a rich, if complicated, view of Anglo-Saxon history.

Seven different manuscript versions of the Anglo-Saxon Chronicle survive, commonly identified by the sigla A-G. These versions vary widely in both content and reliability, and the textual relationships between them are often complex. The earliest version, designated A (Cambridge, Corpus Christi College, ms. 173), was probably originally compiled in 891, but contains entries in various hands up to 1070. The provenance of the manuscript is unclear; it may have been written originally at Winchester, but was certainly at Christ Church, Canterbury by the early 11th century. Because it was owned at one time by Matthew Parker, Archbishop of Canterbury (1559-75), A is often referred to as the *Parker Chronicle*.

The manuscript known as B (BL, Cotton Tiberius ms. A.vi) contains entries up to 977, all copied by a single scribe in the late 10th century. B was probably copied at Abingdon and taken in the 11th century to Canterbury, where a list of popes to 1100 was added to it. The closely related C (BL, Cotton Tiberius ms. B.i) was likely also copied in Abingdon. This manuscript contains entries up to 1066, where it stops abruptly in the middle of its account of the Battle of Stamford Bridge. CONNER has attempted to reconstruct the original Abingdon material for 956-1066, which he entitles the *Abingdon Chronicle*.

Version D (BL, Cotton Tiberius ms. B.iv) was copied in the late 11th or early 12th century and contains entries up to 1079, with the exception of the years 262-692, which have been lost. Probably produced in Worcester or York, D is notable for its emphasis on Northern English and Scottish affairs and appears to have been based on a version of the lost chronicle known as the "Northern Recension."

The E version (Oxford, Bodleian Library, ms. Laud misc. 636), also known as the *Peterborough Chronicle*, was originally copied in Peterborough in 1121 but contains two continuations up to 1154. The second of these continuations, which covers the events of the reign of King Stephen from 1132 to 1154, was written by a single scribe in linguistic forms usually classified as Middle English. This manuscript is supplemented by the

text of the → *Livere de Reis de Britannie*, which, together with uncomplimentary remarks about the abbot in the English text, suggests the higher ranks of the abbey spoke only Anglo-Norman. The version of the chronicle on which the early parts of E are based served also as the source for F (BL, Cotton Domitian ms. A.viii), copied in Canterbury around 1100. F is a bilingual chronicle, containing entries in Old English and Latin up to 1058 and was probably intended for Norman clerics who could not read English.

The final version, known as G (BL, Cotton Otho ms. B.xi) was badly burned in the Cotton Library fire of 1731 and is now known primarily through a 16th-century transcript made by Laurence Nowell. This version is essentially a copy of A, made at Winchester before that manuscript's removal to Canterbury. An additional fragment, sometimes referred to as H (BL, Cotton Domitian ms. A.ix), contains annals for 1113-14 but appears to be independent of any other known version of the chronicle.

In addition to its obvious historical significance, the *Anglo-Saxon Chronicle* is of great interest to literary scholars as it represents some of the earliest examples of Old English prose. Though many of the annals, especially in the earliest sections, relate only broad historical data, others, such as the well known story of Cynewulf and Cynehard in the annal for 755, offer dramatic and, at times, well-crafted narrative. The tone and style of the entries occasionally rise beyond their characteristic dryness, as when the chronicler states, regarding the murder of King Edward in 978: *Ne wearð Angelcynne nan wyrse dead gedon, þonne þeos wæs, syþþan hi ærest Britenland gesohton* (Never was any worse deed than this done to the English, since they first set out for Britain). Even more striking are the 12th-century entries of the *Peterborough Chronicle* which describe in vivid detail the evils of the reign of King Stephen, stating at one point that, *Wes næure gæt mare wrecched on land, ne næure hethen men werse ne diden* (It was never more wretched in the land, nor did heathen men ever do worse). Scholars have paid special attention to six Old English poems, most notably *The Battle of Brunanburh*, which appear in some versions of the *Chronicle*.

Because of the wealth of information which it preserves, the *Anglo-Saxon Chronicle* served as a primary source for many medieval historians. → Asser relied heavily on it in his *Life of King Alfred*, as did later English historians, including

→ John of Worcester and → William of Malmesbury. The continued popularity of the *Anglo-Saxon Chronicle* is evinced by two early printed versions by Abraham Wheeloc (1643) and Edmund Gibson (1692) and by the large amount of scholarship which it continues to generate.

Also see → *Annales Anglosaxonici breves*.

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WILLIAM SMITH

Anianus of Alexandria [Anianus]

5th century. Egypt. In AD 412 the Alexandrian monk Anianus completed a world chronicle which depended in large parts on that of → Panodorus, who had tried to synchronise pagan and Christian chronologies. For Anianus the birth of Christ fell in the year 5501, and creation, the incarnation and the resurrection were each on a 25th March. Anianus integrated his chronicle into an Easter table with a 532-year cycle. Although influential, Anianus' chronicle is not extant. Only fragments are transmitted by Greek and Syriac chroniclers, → Ioannes Malalas, Iliya ibn Sinaya (Elijah of Nisibis), → Michael the Syrian and → Gregory Bar 'Ebröyö. The only report about its contents can be found in → Georgios Synkellos' *Eclogue*.

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JOSEF LÖSSL

Anianus de Coussere

d. 30 May 1462. Low Countries. Benedictine monk, subsequently promoted as receiver and prior of the abbey of Bergues-Saint-Winnoc, in the county of Flanders. Later he became propst of the abbey of Wormhout, and in 1451 he was elected as abbot of Oudenburg.

Over the course of the decade after his election as abbot of Oudenburg, Anianus compiled a brief chronicle covering the abbacies of his predecessors and his own from the time of founder Arnulf (d. 1095) until the year 1460. Essentially a list of abbots, the *Catalogus abbatum monasterii Aldenburghensis* or *Chronicon Aldenburghensis monasterii parvum* contains some brief biographies, epitaphs, and letters written by or to the abbots.

The autograph manuscript of the chronicle (Bruges, Groot Seminarie, 127/5, fol. 199^{r-v}) was bound together with the contemporary → *Chronicon Aldenburghensis monasterii maius*. Illuminated with representations of the abbots' heraldic arms, the chronicle was continued (up to folio 205^v) by nine scribes, the final entry relating to the death in 1803 of abbot Paulus de Brouwere.

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STEVEN VANDERPUTTEN

Anna Komnene

1083–1153/54. Byzantium. A daughter of Emperor Alexios I Komnenos, she wrote the *Alexiad* (Ἀλεξιάς), an encomiastic history of her father's reign, which was completed before she died. She was married to Nikephoros → Bryen-

nios, who himself wrote a kind of a family chronicle of the Comneni.

The *Alexiad* is a record of recent Byzantine history in 15 books, covering the time from ca 1069–1118. Writing in an erudite and archaizing Greek that in parts is spiced with vernacular elements, Anna continued and completed her husband's unfinished chronographical treatise (1070–79) which is titled at the end of its preface "Ἐλὴ ιστορίας (*Hyle historias*) and which is at the same time one of her main sources besides her own experience, eyewitnesses, documents and letters.

In book I–VI Anna's *Alexiad* revolves around the conflict between her beloved father and Robert Guiscard. It narrates the story of the rise of the two antagonists, the war against the Normans, the events in Constantinople and the progress of the Byzantine general who eventually gained the crown. In book VII–XV we learn about the hostilities between Alexios and Bohemund, the conflicts with the crusaders, the war against the Pechenegues, Seljuks and Cumans. While the *Alexiad* offers us a good insight into the foreign and military matters, we receive less information about the internal affairs. On the other hand ecclesiastical activities are reported in greater detail. As a daughter and a wife Anna is not at all impartial, as can be seen from her enormous antagonism to her brother John, who much to her regret assumed the regency after the death of Alexios. Her *Alexiad* is often our only source, for example for the battles with the Seljuk in Asia Minor, though we can verify the relations with the crusaders, Normans etc. through western and oriental sources.

The *Alexiad* is extant in six entire codices, two of which are authoritative: Florence, BML, cod. laur. 70,2 (13th century) & Paris, BnF, cod. Coislinianus 311 (14th century). There are also three codices containing an epitome, the best of which is Vatican, BAV, vat. gr. 981 (14th century). The *editio princeps* of the epitomized *Alexiad* was published by David Hoeschel (Augsburg, 1610); the whole work was printed by Pierre Poussines (Paris, 1649). The first translations were published in 1649 by Poussines (Latin) and in 1672 by Louis Cousin (French). A German paraphrase was prepared by Friedrich Schiller in 1790.

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STEFAN ALBRECHT

Anna von Munzingen

14th century. Germany. Anna belonged to a leading patrician family from Freiburg im Breisgau, and is attested as prioress of the Dominican convent at nearby Adelhausen, 1316–27. Her *Chronik* is in fact a sequence of accounts of mystic experiences, visions and asceticism among the nuns, as the opening heading promises: *Dis sint die gnade, die vnser Herre hett getan semlichen swestern in disem closter ze Adelnhusen* (These are the gifts of grace shown by our Lord to some of the sisters in this monastery at Adelhausen). It opens with the foundation of the monastery in 1234, but then moves straight to a theophany involving the first prioress, and on in what appears to be chronological sequence through the lives of selected other members of the community. Adelheit von Brisach, for example, who had joined the sisters as a widow, lamented her lost virginity so penitently that in a vision angles violently drained away her sinful blood and infused her with maiden's blood, that she might approach the purity she yearned for. The presumed Latin original is lost, but a Middle High German version survives (Freiburg, StA, Hs. 98). On the question of genre, see → Sisterbooks.

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GRAEME DUNPHY

Annals

1. Medieval annals; 2. Annalistic writing;
3. Annals as a distinct genre; 4. Monastic annals;
5. Imperial annals

1. Medieval annals

Annals, as the word is used in medieval studies, are primarily a monastic form. Annals are the in-house records of religious communities, most frequently of Benedictine establishments. The term is also used for a group of Carolingian official histories known as imperial annals. Works from other settings, such as the towns, which show similar characteristics, are rarely known as annals, but are often referred to as annalistic.

The Latin word *annales* is attested from the second century BC as a term for a work of historical writing with a structure focussed on a sequence of years (*anni*). In the Roman Republic it was used for fairly substantial works like those of Livy, but it seems to have been used relatively rarely in late antiquity. Possibly as a result of this apparent discontinuity of use, it is applied to a rather different kind of text when it appears in Christian writings. In the preface to his *Life of St. Benedict of Nursia*, the ninth-century Ardo of Aniane notes *Perantiquam siquidem fore consuetudinem actenus regibus usitatam, quaeque geruntur acciduntve annalibus tradi posteris cognoscenda, nemo, ut reor, ambigit doctus* (An educated person does not doubt, I am sure, that it is a very old custom, still used by kings, to pass on everything that was done or happened in annals, so that posterity might know). As Ardo, like his master Benedict of Aniane (the "second Benedict"), was connected with the Carolingian court in Aachen, we can only surmise that by *annales* he was thinking of those works associated with that court which we still today call imperial annals. As a Benedictine, however, Ardo would also have been familiar with the monastic annals, a tradition which in his day was already three hundred years old, and would continue until early modern times. At least by the end of this period, the word *annales* was inextricably linked to this class of historical text.

Referring to a complete work, the word *annals* is always used in the plural. To distinguish a single work from a plurality of works, we may speak of a book/volume/set of annals. The singular *annual* refers to an individual year-entry within the work. For more on the origins and history of the

word *Annales*, see → Chronicles (terminology), section 3.

2. Annalistic writing

By annalistic writing we understand a style of reporting which is closely focussed on the year, identifying the year by number at the beginning of each entry, taking a new line for each year and attempting to cover every year (often with blank entries for years on which no information is available), and listing the events of the year in an almost paratactic short-note fashion. An example of annalistic writing might be the following short extract from the → *Annales Sancti Amandi*:

- 757 *Franci obsederunt Papeia*
 758 *Pippinus fuit in Saxonia*
 759
 760 *Pippinus rex conflictum habuit contra Waifario*
 761 *Pippinus fuit in Wasconia cum Karolo et Claremonte igne cremavit*

Typical of this writing style is its brevity, its listing character, its tendency to report without comment or evaluation, its focus on chronology which is reflected in its layout, and its terse and sober tone. However, historical writing may sometimes be described as annalistic even when the annual entries are considerably longer than in this prototypical example. Many chronicles which would not normally be called annals are annalistic in part or in whole. Obvious famous examples are the → *Anglo-Saxon Chronicle*, which tells the history of pre-conquest England year-by-year, → Regino of Prüm, who tried to recalculate the years of incarnation up to 741 by copying listing-type records, or the papal and imperial chronicle of → Martin of Opava, which is laid out with exactly one line per year. Other chronicles are annalistic in parts, often in the early parts, becoming discursive later. This encyclopedia uses the word annalistic to describe over two hundred chronicles, including, as a random selection, al- → Aynī, Jean → Batareanu, Konrad → Bote, Jean → Chartier, the → *Coventry Chronicle*, → Ibn 'Idhari, → Levold of Northof, → Matt'ēos Urhayec'i, the → *Osney Chronicle* and → Theophanes Confessor. Annalistic writing is a common and fairly obvious manner of structuring a chronicle.

3. Annals as a distinct genre

If the word *annals* is understood purely in terms of literary form, it refers to any work which shows these characteristics of annalistic style. Many attempts have been made to give a precise definition of annals along these lines. One of the most recent statements puts it thus: "some chronicles whose chronological apparatus does register virtually each successive year are designated as *annals* in recognition of their annual character" (MC CARTHY).

However not all works which can be described as annalistic are generally referred to as annals. If we consider which works have *Annales* in their (modern) titles, we find that, although the distribution is not always consistent (as is clearly illustrated by such pairs of alternative titles as *Annales Osterhovenses* and → *Chronicon Osterhoviense* or *Chronicon de Teukesburia* and → *Tewkesbury Annals*), generally a clear pattern emerges. By and large, the word *annals* is associated with monastic works, and with Frankish imperial works, two closely related groups of texts which have a strong group cohesion. There is, therefore a fairly clear consensus about which works are to be designated as annals. However defining these either as a genre distinct from the chronicle (the traditional view) or as a clearly delineated category of chronicles (the more recent preference) is not so easy.

Those who wish to define annals in purely formal terms often cite a second characteristic found in many sets of monastic annals, namely that annals grow. Many books of annals were maintained from year to year, with the events of a given year being written down in that year. These works are rather like annually updated equivalents of diaries, and their focus lies on the reporting of current events. In the case of the Reading and Worcester texts, instructions survive stipulating that a loose parchment should be kept at the back of the volume, on which events could be noted as they happened, and at the end of the year the most important were to be written up into the year's entry. Some scholars have attempted to contrast annals and chronicles by stating that chronicles are monographs, in the sense of completed works written ideally in a single process by a single author, while annals are ongoing projects; or that chronicles are surveys of past history, while annals are a kind of medieval journalism which becomes

a historical record only as the journalistic archive itself becomes a historical artifact.

However, while these observations make a helpful contribution towards describing what is typical of many monastic annals, they are unsatisfactory as the basis of a formal definition. Only a minority of the works traditionally designated as annals were really maintained annually in this way, and even these usually open with a retrospectively composed core text covering history prior to the beginning of the ongoing project. The difference between this and a monographic chronicle which subsequently experiences regular continuations is not obvious. On the other hand, a definition based on the aspect of continual recording of events as they occur would include many texts which we would not normally wish to describe as annals, such as town council records, family chronicles and even diaries and other kinds of personal notes. Thus it seems that a definition based on formal literary characteristics does not produce a delineation consistent with the group of texts which the term traditionally designates. As a result, recent writing on the subject has grown increasingly sceptical about annals as a genre with a clear demarcation.

Nevertheless, monastic annals do form a relatively homogenous body of texts with a distinct intellectual tradition, and if we focus on this tradition, we can arrive at a definition which is perfectly meaningful. Medieval annals are monastic works of history (including that group of texts produced at the Carolingian court under the influence of the monasteries) which are tendentially (often strongly) annalistic, and which are inclined to combine retrospective history with contemporary reporting. A definition along these lines, which subordinates formal characteristics and prioritizes the milieu, comes closer to stating what scholars have always meant by the word.

The question of whether annals and chronicles are separate genres has been much discussed in recent literature. Older scholarship saw annals as an isolated literary form, separate from chronicles in their origins and uninfluenced by them in the course of their development. This view can no longer be sustained. The theory that annals evolved out of Easter tables and show no continuity with the older chronicle tradition has been largely discredited (see below), and the idea of a simple binary between annalistic and non-annalistic writing has been replaced with the insight that the difference is one of degree. Alongside

world chronicles, royal chronicles, town chronicles and family chronicles, monastic annals are one more subcategory of the same general type. As a result, while it can be useful to speak of annals as a distinct category of historical writing, it seems rather arbitrary to exclude them from the vastly heterogeneous range of comparable types which are designated as chronicles. Thus much recent scholarship has tended to see annals as a type of chronicle. For various views on the distinction between annals and chronicles, see also → Chronicles (terminology), section 5.

4. Monastic annals

Monastic annals represent a thousand-year tradition of historical record keeping. The earliest monastic annals are attested in Ireland from the sixth century, where they were written at first in Latin, with a gradual transition to Old Irish after ca 900. The surviving volumes of Irish annals are much younger than this, but works like the → *Iona Chronicle* show such a clear process of copying and compiling that the later parts of their text can be identified as the oldest monastic annals in Europe. In England monastic annals are known from the eighth century, and the form is often said to have been taken from there to the Frankish empire in the wake of the Anglo-Saxon missions, though of course Irish missionaries were also present in northern Europe at this time. By the ninth or tenth centuries, annals are to be found in monasteries throughout Europe, with the Benedictines producing by far the largest number. Some medieval annals are continued well into the sixteenth century.

Apart from the later Irish texts, monastic annals are almost invariably written in Latin. They vary greatly in scope. Some are short lists of data written on a spare page in a manuscript, which give the impression that the reader of some work of history has been making rough notes for future use. Others are large-scale projects, obviously the principal record of a community, filling an entire vellum codex. Some are found embedded in manuscripts of other works, where they may or may not bear a relationship to the surrounding text. The ninth-century → *Annales Sancti Amandi* follow a text of → Bede's *De ratione temporum*, as though readers of this work on the nature of chronology have attempted to put its ideas into practice. Others, like one version of the → *Annales*

Beneventani, are found in cartularies, volumes where a monastery kept copies of important legal documents, letters, donations and privileges, and here the annalistic record takes on a legal significance as a historical framework for the rights of the monastery documented in the codex (see → Cartulary chronicles and legal texts).

One much discussed small-scale format which links annals intricately into the other material in the codex is the tradition of the Easter annals. Easter tables or Paschal tables are computational works which set out the date of Easter in each year, a calculation which is very important for the regular operation of monastic life (see → Chronology and chronometry). Here the years are listed in a vertical column, with Easter information beside them, and there is often free space on the page. Into this space, users of the manuscript sometimes entered other notes on the years concerned, thus producing an annalistic sequence which occasionally became quite lengthy. A good example is the → *Annales Lindisfarnenses et Dunelmenses* [Fig. 2], the work of a series of twelfth-century northern English Benedictines, among them → Symeon of Durham, who inserted short notes varying from a couple of words to several sentences in the margins of Bede's *Decennovennales Circuli* (Nineteen Year Cycle). It has often been said that monastic annals originate with Easter annals, and indeed an extreme version of the theory has asserted that all Christian historical writing has its roots in Easter annals. This theory has been sharply criticised by a number of scholars in recent years, both because monastic annalistic writing predates the earliest Easter annals, and because the theory does not take account of the continuities between monastic annals and classical forms (see → *Consularia* and *fasti*). What is true is that Easter annals represent one very concise and economic form of annalistic note-taking. It would be wrong to think of this as a primitive form, as it had its own pragmatics and served quite a different purpose from fuller annalistic forms. However it would be fair to think of it typologically as one end of a spectrum.

The other end of the spectrum is the book of annals, a large codex intended mainly or solely to contain a complete record of the history of a monastery. An excellent example of a book of annals which exactly shows all the typical characteristics is that from the Benedictine monastery at Melk in Austria [Fig. 3]. The → *Annales Mellicenses* were begun in 1123, thirty-four years after the founda-

tion of the monastery, that is, at a point where the community would have gradually been becoming aware that its history went back beyond the memory of most of its members. A generously-sized codex was prepared and laid out with dates down the left-hand margin, allowing exactly two lines per year in which the events of the respective year could be recorded, thus subordinating the entire text to a strict chronology. Since the Christian Church traces its history from the Incarnation of Christ, the volume began with his birth, and the years 1–1123 were written retrospectively as the so-called core text. Until the foundation of the monastery in 1089 this text draws on standard chronicles of European history, with a local focus in the later period. For the years 1089–1123 the history of the monastery was then written up from the memories of the monks. The entry for 1123 reads *Libellus iste scriptus est* (this book was written). From then on the volume is maintained annually. Only rarely is there a blank entry for a year when nothing momentous seemed worth recording. Analysis of handwriting shows that the year numbers were written out several pages in advance, so that the space for each entry was already defined decades before it was time to write it. The work was continued for 441 years by a total of 115 different writers, and ended in 1564, though the year numbers were already laid out to 1577. The codex survives intact as one of the finest examples of the ideal-typical book of monastic annals.

However, it is relatively rare to find such a neat example of a set of annals planned as a whole with an original monographical retrospective core text thoughtfully executed with local needs in mind and the ongoing annual entries maintained for any length of time. It is rarer still to find such a disciplined approach to page layout and space. The average set of annals is scrappy and occasionally chaotic, with a complex transmission history. Annals were frequently copied, the annals of one monastery being adapted to form the core text for another. This copying process can mean that old texts remain part of a living tradition for a remarkable period of time: some Irish annals written in the sixth century were still being copied into volumes of annals maintained in the sixteenth. However, this does not make for a smooth transmission. In addition to the usual errors which can occur when any text is copied, annals are susceptible to the particular problem that blank years are sometimes overlooked in the

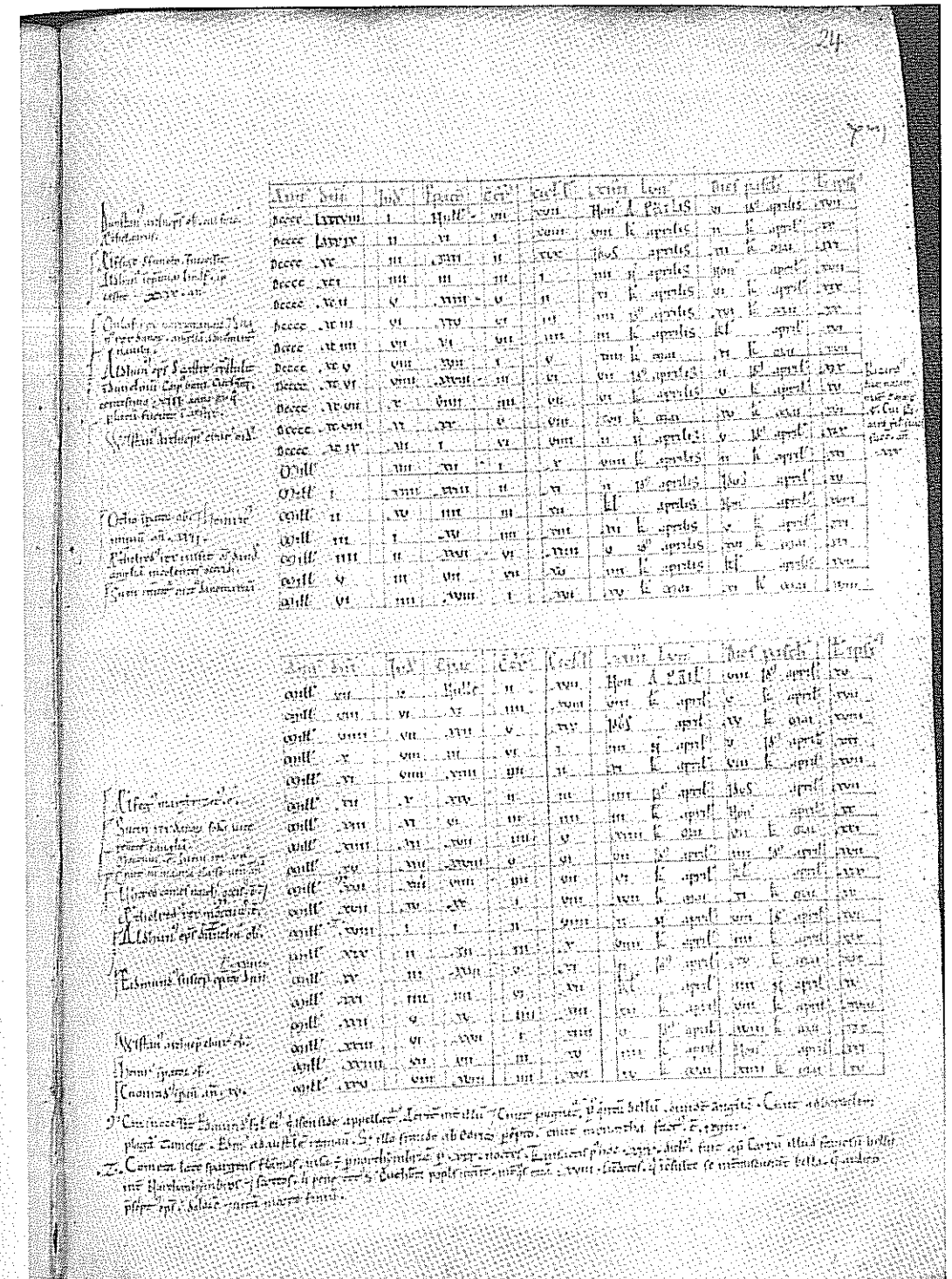


Fig. 2 *Annales Lindisfarnenses et Dunelmenses*. Easter annals written in the margins of a manuscript of Bede's Nineteen Year Cycle. This folio shows annals from 988 (*Dunstanus archiepiscopus obiit, cui successit Æthelgarus*) to 1025 (*Cuonradus imperavit annis XV*) in the left margin. For lack of space, the annal for 996 is placed in the right margin, and the longer entries for 1016 and 1018 are completed at the foot of the page. Glasgow, University Library, Hunter ms. 85, fol 24'.

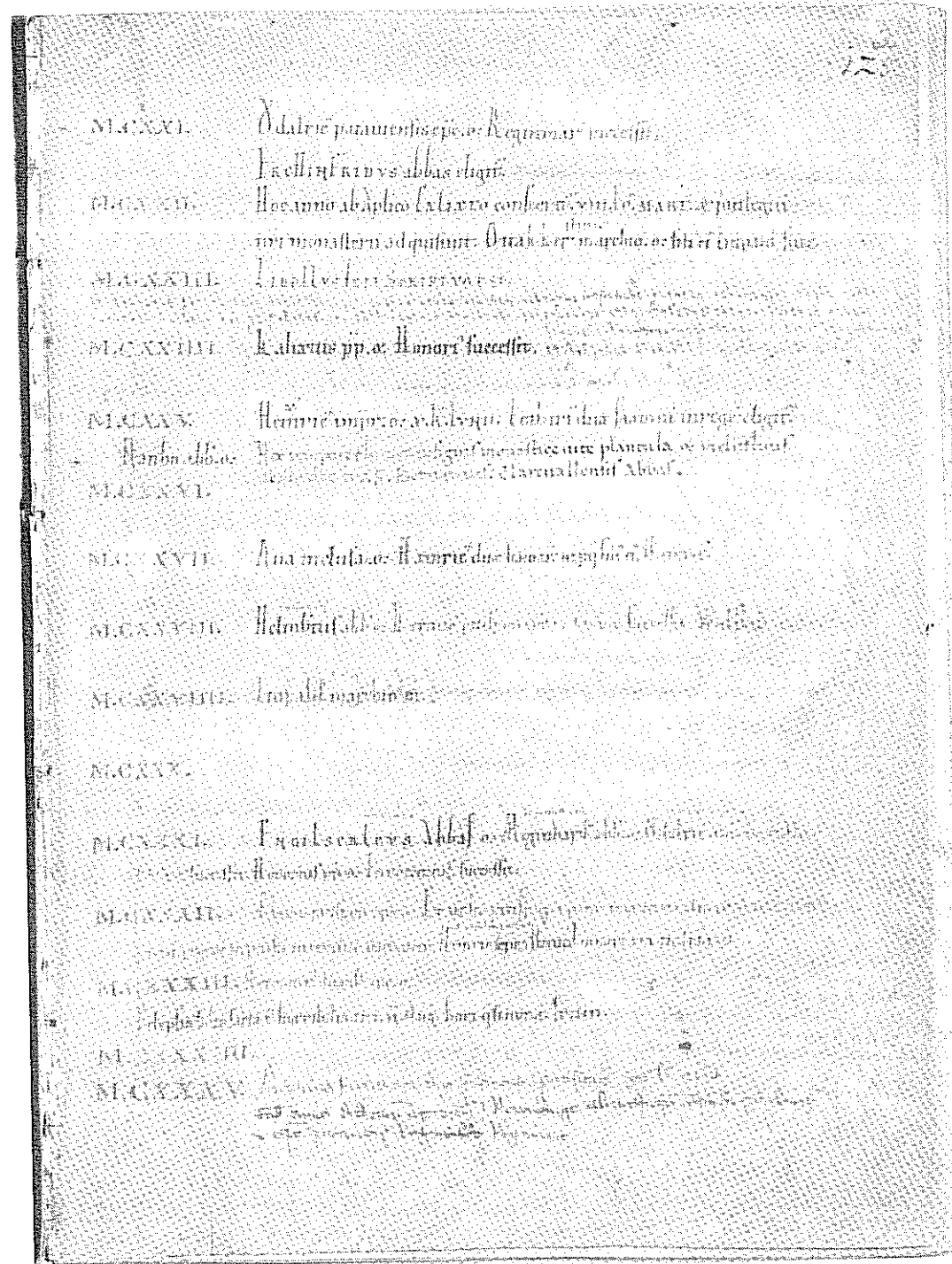


Fig. 3 *Annales Mellicenses*. Monastic annals with strictly two lines per year, and the entry for 1123 (*Libellus iste scriptus est*) marking the boundary between core text and annual recording, with later scribal annotations in the margins. Melk, Stiftsbibliothek, cod. 391, p. 125.

copying process, with the result that the chronology of the subsequent decades may be a year out. Copying sometimes involved more complex processes of editing, adapting, merging or compiling. As a result, volumes of annals could grow to great lengths, and although the earliest entries are usually brief and terse, the later contemporary reporting often involved annual entries which could be many hundreds of words in length.

Annals arrived in continental Europe around the time when Benedict of Aniane was active in the monasteries and court, leading a reform and an expansion of the houses in France and Germany which lived by the Benedictine Rule. From the beginning, the annalistic form was embraced by the Benedictine monasteries, and a remarkably high percentage of the surviving annals belong to them. Two major works from the Carolingian period which have their place in these monasteries (though they are related to the imperial annals discussed below) are the → *Annales Laureshamenses*, and the → *Annales Vedastini*. Among the more important later sets of Benedictine annals are the → *Annales Admontenses*, the → *Annals of Burton*, the → *Annales Cestrienses*, the → *Annales Egmondenses*, the → *Annales Gradicensis et Opatovicenses*, the → *Hyde Annals*, the various → *Annals of Portugal*, the → *Reading Annals*, the → *Annales Rosenfeldenses*, the → *Annales Sancti Edmundi*, the → *Annales Scotorum Vindobonensium*, the → *Annals of Sherborne Abbey*, the → *Tewkesbury Annals*, the → *Annals of Thorney Abbey*, the → *Later Winchcombe Annals* and the → *Worcester Annals*.

Other orders produced annals only in smaller quantities, and later. Cistercian annals are found especially in England, such the → *Annals of Coggeshall*, the → *Annals of Croxden Abbey*, the → *Annals of Dore Abbey*, the → *Annals of Hailes* or the → *Annales de Margan*, but also for example the Danish → *Annales Ryenses* or the Austrian → *Annales Zwetlenses*. Augustinian annals are fewer in number, but include the → *Annals of Plympton*, the → *Annales Rodenses*, the → *Annals of St. Osyth's* and the → *Waltham Annals*. Rare examples of Premonstratensian annals are the → *Annals of Boyle* and the → *Annales Parchenses*. Contemplative orders like the Carthusians did not generally produce annals, though they did make their own contributions to historical writing.

When the mendicant orders appeared in the early thirteenth century, they were very clear that their aim was not to establish monasteries. In time

they did found settled houses, but were insistent that these should be called priories or convents rather than monasteries. It is presumably a result of this rather different understanding of community that they seldom embraced the tradition of monastic annals, though they did have their own lively traditions of chronicle-writing. Rare examples of Franciscan annals are the → *Annales Gandenses* or the rather different → *Annála Ríoghachta Éireann*, while the only substantial Dominican works which really fall into this category are the → *Annales Ephordenses Fratrum Praedicatorum* and the → *Annales Praedicatorum Vindobonensium*.

5. Imperial annals

The earliest official histories in northern continental Europe were the eighth and ninth-century court annals of the Frankish realm. The Carolingian renaissance at the court of Charlemagne and his successors saw the first strong tradition of literacy in the German lands. The intellectual life of the Carolingian courts was strongly influenced by both Anglo-Saxon and Hiberno-Scottish monks, and so the kind of historical writing which developed in the court was imitative of the monastic annals which these monks had brought from their insular traditions. This, together with the fact that imperial annals have come down to us in manuscripts preserved in monastic libraries, has led scholars to think of them as an extension of the monastic annal tradition. Indeed, in the complex process of copying in subsequent centuries, imperial and monastic annals intermingle and often cannot be separated.

These imperial annals or *Reichsannalen*, the so-called *Annales maiores*, are our main source for the political history of the Carolingian era. They were written by court officials, and after the division of the empire reflect a clear partisanship either in favour of East or of West Frankish perspectives. The annual entries can be lengthy and discursive. Their main interests are in the activities of the kings, in military and diplomatic matters, but they also mention unusual natural phenomena and occasionally contain small insights into everyday life. Important examples begun in the eighth century are the → *Annales regni Francorum*, and the → *Annales qui dicuntur Xantenses*, or in the ninth century the → *Annales Fuldenses*, the → *Annales Bertiniani*, the → *Annales Mettenses Priores*, and

the → *Annales qui dicuntur Einhardi*. The conventional titles of some of these works are often misleading. The *Annales Fuldenses*, for example, are not from Fulda.

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GRAEME DUNPHY

Annales Admontenses (Annals of Admont)

12th–13th century. Austria. These Latin annals of the Benedictine monastery of Admont in Styria (Steiermark), in the Diocese of Salzburg, are linked with the → *Annales Sancti Rudberti Salisburgenses*, → *Annales Garstenses*, and → *Annales Mellicenses*. The first set of annals (in manuscript Admont, Stiftsbibliothek, cod. 501, 13th century) is an ecclesiastical world history from Adam onwards (the earliest part summarised briefly), down to 1139, to the papacy of Innocent II and the death of St. Otto of Bamberg (in June of that year). A continuation in two differing versions A (Vorau, Chorherrenstift, 111 and Vienna, ÖNB, 340) and B (Admont, 501 and Vienna, ÖNB, 1180) takes the annals on from 1140 to 1250 (and see the Garsten annals for 1182–1250), and is noted for a reference to Prester John (as *Johannes presbyter rex Armeniae et Indiae*) conquering the Medes and the Persians. The *Continuatio* also relocates, in an understandable but confusing error, a major earthquake in Syria in 1170 to become *terre motus in Stiria*, and references have been found later to this entirely spurious local event.

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BRIAN MURDOCH

KERSTIN PFEIFFER

Annales Agrippinenses (Annals of Cologne)

late 14th century. Germany. A short Latin chronicle, partly in verse, compiled probably in Cologne by an unknown author, now contained in a miscellany of ten different historical texts. The chronicle gives concise information for the years 1092, 1130, 1164 and from 1225 to 1360 with a fragmentary addition up to 1384. The narrative, interspersed with distichs, concentrates on the deeds of the archbishops of Cologne, augmented by occasional notes on the empire and European history, but also on the grape harvest. There is only one manuscript, Berlin, SB, ms lat quart 4 (ca 1460).

The Latin annals were the starting point of a series of historically even more important vernacular continuations, the so-called *Kölner Jahrbücher*. Recension A is mainly a translation continued up to 1376, while the later recensions B–D incorporate A more or less completely but continue up to 1445. Recension A survives in one manuscript: Trier, StB, Hs 1223/616 8° (late 14th century).

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JAN ULRICH BÜTTNER

Annales Alamannici

8th–10th century. Germany. A short set of Latin royal/monastic annals from 708 [erroneously given as 709] to 926. The annals represent one of the three main branches of early Carolingian annals, the other two being represented by the → *Annales Laureshamenses* and the → *Annales sancti Amandi*. Based on lost annals from the Alsatian monastery of Murbach (742–99) and expanded for 709–41 using a version of the *Annales Laureshamenses*, they were kept at the Benedictine monastery of Reichenau until 876. Four valuable contemporary continuations were added in St. Gallen until 926. The reports are usually kept very brief, often not even forming complete sentences, thus possibly indicating an audience more in need of an aide-mémoire than a fully-fledged historical narrative. Popular in various Swabian monasteries, the annals concentrate mainly on affairs of the realm, with some additional regional information. There are two main manuscripts, with occasionally deviating reports; the better is St. Gallen, Stiftsarchiv, Zürcher Abteilung X, Urkunde Nr. 1 (709–926) "Annales Alemannici", written 9th–10th century, often still referred to as the Zürich manuscript, with the autograph of the last continuations. The other is Monza, Archivio di Duomo, F.9.176 (10th century).

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SÖREN KASCHKE

Annals of [all] Saints' Island on Lough Ree [Annales Prioratus Insulae Omnium SS. in Loghree]

14th–15th century. Ireland. A collection of Latin annals apparently compiled on Oiléan na Naomh (Saints' Island), in Lough Ree, Co. Longford. All that now survives is a fragment of six folios preserved in Oxford, Bodleian, Rawlinson B 488 (fol 29^r–34^v); it begins in the middle of the year 1392 and continues to 1407. The obit at the year 1405 of Uighistin → Mag Ráidhin, a canon

of Saints' Island, states that he was "the compiler of this book" and it is therefore thought likely that he was the scribe of the portion of the manuscript prior to 1405, whereupon the work was taken up by a confrère from Saints' Island.

There is evidence that the work was formerly much more extensive than it is now. A collection of excerpts from these *Annales*, preserved in Dublin, Trinity College Library, F.1.18, has a note in Latin by the 17th-century scholar Sir James Ware which states that the work was "written century 1400 by August. Magraidi[n], a canon of that place". The excerpts cover the period AD 1004–1441.

Another chronicle from Saints' Island would now appear to be lost: mentioned by the early 17th-century compilers of the *Annals of the Four Masters* (→ *Annála Ríoghachta Éireann*), it is called (in translation) *The Book of the Island of Saints on Lough Ree*. As it extended only to the year 1227, it cannot be identical with the work being treated of here. The present work was edited by Ó hINNSE as "Fragment III".

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NOLLAIG Ó MURAÍLE

Annales Altahenses (Annals of Niederaltaich)

11th century. Germany. Royal annals from the Benedictine monastery at Niederaltaich, in the Diocese of Regensburg, with an entry for almost every year from 708–1073.

The work obviously falls into two parts. The first (708–1032) has only short notes, often as little as three words per entry, and in the early part is based heavily on the → *Annales Hildesheimenses*, becoming more independent after 899. The second part (1033–73) has narrative entries of up to 1400 words in length (1065). This is one of the most important sources for the imperial history of the mid-11th century. Each entry begins with a note of where the king spent Christmas, important at a time when the court travelled, then continues with an account of royal affairs, weddings and births, the activities of bishops, unrest in Hungary, and events in Italy and Jerusalem. The author is at times critical of the Emperor Henry IV, but shows no favour to his opponent, Duke Otto II of Northeim, with whom Niederaltaich had difficult relations. A slightly wayward

account of the Norman conquest of England has attracted some attention, depicting the Battle of Hastings as a sea battle between Anglo-Saxons and Aquitanians. This is one of the first texts to speak of the *Regnum Teutonicum*, the Kingdom of Germany. It survives in only one manuscript: Munich, BSB, clm 966.

These *Annales Althenses maiores* should be distinguished from two very minor pieces, the *Annales Althenses minores*, comprising 41 mostly single-sentence notes on selected years 741–1039, and the *Annales ducum Bavariae Althenses*, just 18 notes on years 509–907.

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GRAEME DUNPHY

Annales Andecavenses (Annals of Angers)

Late 5th century. Gaul (France). A hypothetical lost Latin chronicle used by → Gregory of Tours in his *Historiae* 2.18–20, and perhaps elsewhere, which in part can be reconstructed from Gregory's text. It extends from what appears to be a reference to the battle of Orléans in 463 to the year of (or year after) the death of Euric (484). It mentions Angers (thrice), Orléans, Bourg-de-Déols and Bourges; Childeric and Euric, local Gallic commanders Aegidius, Syagrius, Adovacrius (not Odoacar), Paul, and Victorius, and the Saxons, Franks, Goths, and Alamanni (= Alans), as well as a fire, earthquakes, and a plague. Unfortunately, Gregory removed the chronological superstructure and simply gives us an edited selection of historical details.

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RICHARD W. BURGESS

Annales Anglosaxonici breves

11th–13th century. England. Annals in manuscript BL, Cotton Caligula ms. A.xv, in Anglo-Saxon and Latin, covering 988–1268, with an additional entry for 925 noting the birth of St. Dunstan. Begun at the Benedictine priory of Christ Church, Canterbury ca 1073 with the annals to that date written in one hand. Although referred to by some as the "I" version of the → *Anglo-Saxon Chronicle* and although a few entries are related to versions A and F of that chronicle, it is primarily a local chronicle with brief references to events at Christ Church and to royal deaths. This is a good example of Easter Annals, the entries having been written in the margin of tables used for determining the date of Easter. These annals also show the change from the pre-Conquest style of Insular writing to Anglo-Norman script in the later entries, as well as the change in language of chronicle writing after the Conquest: the 38 entries through 1109 are in Anglo-Saxon; those after that, except for the year 1130, in Latin.

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EDWARD DONALD KENNEDY

Annales Aquenses (Annals of Aachen)

12th century. Germany. Imperial annals covering AD 1–1196, first compiled in Aachen around 1169 and later continued to 1196. The anonymous author assembled the text from several parts, starting with a terse list of the successions of Roman emperors for AD 1–684, followed by a Carolingian set of annals for 688–809 closely related to the → *Annales s. Amandi*, then another series of brief reports almost exclusively on the successions of Frankish and German rulers up to 1109, and finally some more detailed reports favourable to emperor Henry IV up to 1169, based partially on the → *Annales Rodenses*. This recension was

used in the → *Chronica regia Coloniensis*, before being copied and continued ca 1192, providing an account of imperial history from a pro-Staufen perspective. The autograph of that continuation is Düsseldorf, Hauptstaatsarchiv, A. 224.

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SÖREN KASCHKE

Annales Barenses (Annals of Bari)

11th century. Italy. Anonymous annalistic chronicle from Bari, the central city of the three Byzantine provinces in Southern Italy (Longobardia, Lucania and Calabria).

The *Annales Barenses*, the *Annales* of → Lupus Apulus Protospatharius and the lost → *Anonymi Barensis Chronicon* form a closely connected group of texts. The *Annales Barenses* begin with the death of Gregory the Great in 605 but intensify only with the first three years of the Norman rule, ending in 1043. The chronicler draws on an unspecified body of local sources, maybe on annalistic records in paschal tables of liturgical books. Given the lack of other contemporary narrative accounts that focus explicitly on the Byzantine provinces in Italy at that time, their importance cannot be overestimated. Around the turn of the 12th century, → William of Apulia used the *Annales Barenses* as a source for his chronicle.

Already in the 14th century, the *Annales Barenses* were translated into Italian. Five medieval manuscripts of the Latin and three of the Italian text have survived. The oldest manuscript comprising both the *Annales Lupi Protospatharii* and the *Annales Barenses* is Paris, BnF, lat. 6161, from the 15th century. All other manuscripts are later, some even from the 18th century. The most scholarly edition is W.J. CHURCHILL's PhD thesis, which regrettably was never published.

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HIRAM KÜMPER

Annales Beneventani

[Breve chronicon monasterii S. Sophiae Beneventi; Chronicon Beneventanum, a. 781–1113]

8th–12th century. Italy. Latin monastic and regional chronicle from Benevento, in three redactions. The three versions are: A.1 written between 1113–18 (covers the years 787–1113); A.2 written in 1119 (from Incarnation to 1128), A.3 written between 1107 and 1118 (covers the years 1096–1130). All were probably copied directly from Paschal tables containing marginal annotations (a form that A.3 still presents), which must have been gradually written down since the foundation of the abbey (2nd half of the 8th century).

These notes reflect a strictly Beneventan perspective in the different periods. They are framed by the succession of the *principes* of Benevento for the period of the independent principality and on papal succession from the mid-11th century Byzantine emperors are systematically enumerated until the 9th century, while Charlemagne and his successors, if mentioned, are considered *reges*, as are the German emperors (with few exceptions). From the turn of 10th century the entries are more detailed and the perspective broadens. Relatively little attention, however, is given to the abbey itself. A.2, together with a collection of

canons and a catalogue of Beneventan rulers, accompanies the cartulary of Sancta Sophia.

All redactions survive in contemporary manuscripts originating from Sancta Sophia. Redaction A.1: Vatican, BAV, vat. lat. 4928, fol. 1^r-8^v; A.2: BAV, vat. lat. 4939, fol. 1^r-15^v; A.3: Naples, BN, VI E 43, fol. 17^r-18^v.

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JAKUB KUJAWINSKI

Annales Bertiniani (Annals of St. Bertin)

9th century. Northern France. Latin chronicle of West Frankish kings. In fact the work's connection with the Benedictine Abbey of St. Bertin near Thérouanne is limited to the fact that the first manuscript (St. Omer) was discovered there. (Contrast the *Annales Sithienses*, also 9th century, which apparently really were from St. Bertin.)

This is the continuation for West Francia of the → *Annales regni Francorum*, covering the years 830-82. It was written in three stages: the slightly expanded copy of the royal annals for 741-830 and the continuation to 834 were probably commissioned by the archchaplain Fulk, abbot of St. Hilaire, Poitiers at the royal palace; the Iberian Prudentius, bishop of Troyes and chaplain to Louis the Pious, composed the account for 835-61; and Hincmar of Reims wrote a very personal, polemical account of the years 862-82. As the text was written at court, it is a far fuller and more reliable account than other contemporary histories. While the account of the treaty of Verdun (843) contains only the bare details of the distribution of the kingdom between Charles, Lothar and Louis, the entry under 870, in which Lothar's kingdom was shared between his surviving two brothers, is so detailed that it allows the actual frontiers to be recognised.

The *Annales* survive in three manuscripts as a separate text: Berlin, SB, ms. lat. fol. 141, Douai, BM, 795 and Paris, BnF, lat. 12710. In St. Omer,

BM, 706, 10th/11th century and Brussels, KBR, 3108 it and the → *Annales Vedastini* form a single text from which the compiler of the → *Chronicon de Gestis Normannorum in Francia* excerpted all the events concerning the Vikings. Because of the high quality of its content, the work was used by → Flodoard of Reims, and the authors of the → *Chronicon Vedastinum*, the *Annales Mettenses posteriores* and the continuation of the *Historia Francorum* of → Aimon of Fleury.

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RÉGIS RECH

Annales Blandinienses (Annals of Blandain)

11th-14th century. Low Countries. Latin annals of the abbey of St. Peter in Ghent (modern Belgium) from the incarnation to 1292, written in phases over four centuries. Initially running to 1060, it was subsequently continued to 1292 by various hands, which also made several corrections and annotations to the original chronicle. A small number of further entries were added in the 14th century.

The text commences as a regnal list of emperors, progressively incorporating more and more local ecclesiastical, political and natural events, focussing particularly on the county of Flanders. In the second part, the entries become longer; the final few notes exclusively concern the abbey of St Peter.

The original chronicle was based on numerous sources, several of which point to a connection to St. Bertin. Among them are the *Annales Sithienses* and → *Annales Bertiniani* and perhaps the → *Annales Vedastini*, several saints' lives, the → *Gesta abbatum Fontanellensium* and *Catalogus regum Francorum*. Other sources include the *Annales S. Amandi breves*, and a further source shared with the *Ratio foundationis coenobii Blandiniensis*.

The work was a source for the → *Auctarium Affligemense*, *Sigeberti Gemblacensis Chronographiae*, and (perhaps indirectly) for the annals of the priories of Elmare (*Annales Elmarenses*) and Vormesele (*Annales Formoselenses*). The auto-

graph manuscript is included in the *Liber traditionum Sancti Petri Blandiniensis*, the records of possessions of the abbey (Ghent, Rijksarchief, Fonds Sint-Pietersabdij, Supplement, 2bis).

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SJOERD LEVELT

Annals of Boyle

[Cottonian Annals; *Annales qui dicuntur Buelliani*]

13th century. Ireland. Premonstratensian annals from Lough Key. The (misleading) name and link with the Cistercian abbey at Boyle, in County Roscommon, date from the time of Archbishop Ussher (1581-1656). The chronicle is now attributed to the nearby Premonstratensian house of Holy Trinity, founded in about 1215 on Holy Island on Lough Key. However, a notice for the year 1161 of the foundation of Boyle Abbey, with a list of its abbots, suggests use of a chronicle from Boyle.

The annals originally began with Creation, though the leaves at the beginning are now lost, and they run to 1270. Early entries are in Latin, later ones in Irish. Some of the latter are long and give lively accounts of fighting in the area. They include a vivid account of the siege of the island fortress on Lough Key in 1236, which the English captured for a while after the use of a stone-throwing trebuchet (which was useless) and blazing rafts kept afloat with empty barrels (these brought swift capitulation). The Holy Island annals were a source for compilers of the → *Annals of Loch Cé*, working for the MacDermots.

The text survives in London, BL, Cotton Titus A.xxv, of the early 14th century. The manuscript, which contrasts native and non-native scripts and spellings, is original and remained at Holy Trinity until the dissolution. It thereafter passed via the hands of the Croftons to those of Oliver St John, Viscount Grandison of Limerick (1559-1630). He gave it to the famous collector Sir Robert Cotton (1571-1631), and on the foundation of the British Museum in 1753 it came with his other manuscripts to what is now the British Library.

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Text: A.M. FREEMAN, "The Annals in Cotton MS Titus A.xxv", *Revue Celtique*, 41 (1924), 301-30; 42 (1925), 283-305; 43 (1926), 358-84; 44 (1927), 336-61.

Literature: R. FLOWER, "The origin and history of the Cottonian Annals", *Revue Celtique*, 44 (1927), 339-44. F. MCGRATH, *Education in Ancient and Medieval Ireland*, 1979, 165. *RepFont* 2, 258.

ANDREW BREEZE

Annals of Burton

13th century. England. Annals of the Benedictine abbey of Burton-upon-Trent (Staffordshire) from the founding of the abbey in 1004 to 1263, preserved in BL, Cotton Vespasian E.iii. The annals for 1189-1201 are derived from → Roger of Howden. Later entries are substantial and include documents about the monastery found only in this manuscript. The entries range from telling of miracles at home (eclipses of the sun and moon, the capture of a large sturgeon) to accounts of events in Sicily and Russia.

To LUARD, the *Annales* are of most value for information about the Provisions of Oxford during Henry III's reign and their inclusion of documents and oaths (in French) to which Henry was forced to agree. Unlike most monastic chronicles, this one shows no particular sympathy for the barons' opposition to Henry. Readers might also be interested in what today would be called a lengthy sociological survey in 1253 concerning the shortcomings of the laity (e.g., adultery, incest, drunkenness) and the clergy (illiteracy, extortion through financial penances, usury, drunkenness).

The entry for 1255 includes a long account (nine pages of LUARD's edition) of a well-known anti-Semitic rumor concerning the Jews' alleged ritual crucifixion of a boy (and later saint), Hugh of Lincoln, and of their consequent punishment. The Dominicans, the Benedictine chronicler says, tried unsuccessfully to rescue some Jews, but he does not sympathize with their efforts: *Fit laus et exultatio Christianorum, horror Judaeis et confusio* (May there be praise and exultation of the Christians, horror and ruin to the Jews). Many of the Jews, he reports, were saved by Richard of Cornwall, to whom they gave enormous amounts of money. The annals were first published by William Fulman (1684).

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EDWARD DONALD KENNEDY

Annales Cambriae

(Annals of Wales)

11th–13th century, but incorporating older texts. Wales. These fundamental sources for Welsh history are in Latin and extend at their fullest from 444 to 1288. Until the 11th century the entries are terse and uninformative, but they become fuller thereafter, with rhetorical flourishes. In recording the death in 1197 of the Lord Rhys, who maintained power against Henry II, they even launch into verse, speaking of him as “no false Ulysses” but as one *regibus ortus* (descended from kings).

They survive in Exeter, Cathedral Library, ms. 3514; London, BL, Cotton Domitian ms. A i & Harley ms. 3859; and London, National Archives (formerly Public Record Office), E.164/1 (the so-called *Breviate of Domesday*). The first of these is the → *Cronica de Wallia*, discovered in the 1930s, with annals for 1190–1266 and 1254–85. The second and fourth were copied in the later 13th century, while the third was copied in about 1100, its last entry being for 954.

The history of the text is complex. The oldest section derives from annals kept at St. Davids from the 790s, which no longer survive as a separate text. Local kings, including the famous legislator Hywel Dda (d. 950), dominate the entries; five bishops of St. Davids are also mentioned. At some date between then and 954 the annals were extended backwards to the middle of the 5th century. The earliest entries came from Irish annals, but there are British entries (apparently of North British origin) from 573 onwards. This early part, containing problematic references to Arthur's battles, is thus of little use for Welsh history, for which the annals become important only from the 790s onwards. The end of the process of compilation came in the late 13th century, when a Latin chronicle was compiled at the Cistercian abbey of Strata Florida, Ceredigion. Up to about 1100 this derives from the annals written at St. Davids; between then and about 1175 from annals written

at Llanbadarn, near Aberystwyth; thereafter from annals written at Strata Florida itself. This final version of the text is now lost, but was the basis for chronicles in Welsh known collectively as the *Bruts* (→ *Brenhinedd y Saesson*, etc).

The annals reflect the mentalities of the communities that compiled them. Llanbadarn and Strata Florida were strongly Welsh, and their entries hostile to the Norman invader. But the St Davids community was part Norman, part Welsh, resulting in references to England and beyond: the Crusades, royal visits to Normandy, and the crimes of King John.

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ANDREW BREEZE

Annales capituli Cracoviensis

(Annals of the Kraków chapter)

1266. Poland. Annalistic chronicle in Latin, written in Kraków in connection with the canonization in September 1266 of St. Stanislaus, the 11th-century bishop of Kraków. The *Annales* begin with a prologue, in which an anonymous author expresses his intention “to transform the older annals into a concise chronicle of events from the creation of the world, aiming at the readers' moralization and a theological reflection” (KOZŁOWSKA-BUDKOWA). His aim was to incorporate into a historical narrative an account of Stanislaus, based on the abridged version of the *Vita Minor S. Stanislai*, as well as to increase the prestige of the Kraków church. For early history he reproduces chapter 34 of → Isidore's *Etymologiae*, covering history from Adam until 625. The events from 730 [recte 735] to 1266 are based on the older, now lost *Annales capituli*, written after 1119, and on the oldest Polish annals. Starting from the 13th-century, the notes become more detailed and the account is of a chronicle type. The years 1266–1331 are covered in a continuation

written at the time of the events. The text survives in autograph in Kraków, Biblioteka Kapituły Katedralnej, ms. 209, p. 2–4, 7–21 folio.

This should not be confused with the *Annales capituli Cracoviensis dicti breves*, a short account of the years 965–1283 which survives in the → *Chronica longa seu magna Polonorum seu Lechitarum*.

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MAREK DERWICH

Annales capituli Posnaniensis

(Annals of the Poznań chapter)

13th century. Poland. Latin annals known only from the excerpts preserved in the greatest late-medieval Polish historical collection from the very end of the 14th century, the so-called → *Chronica longa seu magna Polonorum seu Lechitarum* (post-1395), presenting the Great-Polish view on history. The text opens with short notes about the earliest history of Wielkopolska (Greater Poland) from 965 AD, derived from one of the versions of the → *Annales Capituli Cracoviensis*. The notes from the years 1192–1309 are independent. The years 1274–94 are missing. The annals were written in the milieu of the chapter of Poznań, were strongly connected with the court of the Great-Polish lineage of the Piasts, and expressed the local historical tradition. They tell of the episcopal elections in the diocese of Poznań and the Gniezno metropolis, of the acts of the princess, and of possession-quarrels. They are a key source for the → *Chronica Poloniae maioris*.

The manuscript tradition falls into three redactions, of which A and C are Great-Polish, while B was prepared in Little Poland possibly for the royal court. Of the nine manuscripts of the *Chronica longa*, seven contain the Annals. The A redaction is represented in Vatican, BAV, Ottob. lat. 2068, fol. 195^v–206 (15th century) and the former Göttingen, Archivlager, No. 277 (NB: the contents of the Archivlager were transferred to the Geheimes

Staatsarchiv in Berlin, but this manuscript is not to be found among them). The manuscripts of the B redaction are: Wrocław, BU, R 290, fol. 171–171^v, (15th century), Kraków, Biblioteka Czartoryskich, No. 1314 (15th century) and Warsaw, Archiwum Główne Akt Dawnych, font: Biblioteka Potockich z Krzeszowic, No. 2, fol. 330–339 (15th century). The C redaction (also Great-Polish) is found in Kraków, Biblioteka Czartoryskich, No. 1310, p. 218–25 (before 1466) and Warsaw, BN, No. III 3001, p. 259–267 (15th century).

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RYSZARD GRZESIK

Annales Cestrienses

(Annals of Chester)

ca 1265–1297. England. The work of anonymous monk(s) of the Benedictine abbey of St. Werburgh's, in Chester, this short annalistic Latin prose chronicle from the Incarnation to 1297 offers a distinctively local slant on national history. It becomes detailed from the late 12th century and particularly from the 1240s–50s. Although it includes the deaths of kings and popes, the crusades, wars and natural disasters, the main interest throughout is Chester and the history and rights of the abbey. Proximity to the Welsh border makes it a valuable source for Anglo-Welsh relations in the period. It includes two poems (which later appear in → Ranulf Higden's *Polychronicon*) on the death of Llewelyn ap Gruffydd, allegedly by two monks, *unus Anglicus, alter Walensis* (one English, the other Welsh), which offer contrasting perspectives on the Welsh prince. Attention is also given to the earls of Chester as defenders of the town against Welsh hostilities, including an account of how in 1170 one of them made a mound outside the city from the heads of defeated Welshmen.

The text survives in a 48-folio late 15th-century copy (Chester, Cheshire Record Office, D 2093). CHRISTIE has noted that it appears to share material with surviving fragments of a 14th-century

manuscript (London, BL, Cotton Otho ms. B iii), badly burned in the fire at the Cottonian Library in 1731, although the precise relationship between the two is unclear.

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ANDREA RUDDICK

Annals of Christ Church, Dublin

14th century. Ireland. Latin annals in the *Black Book of Dublin*, which for the last six centuries has belonged to Christ Church Cathedral, Dublin. They are the subject of GWYNN's penetrating study of 1946. He concluded that the main portion of the manuscript was brought to Dublin from England in about 1300, when its owner was Henry la Warre, an Augustinian canon of Bristol who became prior of Christ Church in the winter of 1300-1.

Although the latter part of the annals is lost, GWYNN was able to reconstruct them for the period 1171-1273, thanks to other Dublin annals that used those of Christ Church for the earlier period. Of special importance here are the → *Annals of St Mary's, Dublin*, surviving in Dublin, Trinity College, E. 3.11 and F. 1.18, and London, BL, add. ms. 4787.

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ANDREW BREEZE

Annales Cicestrenses (Annals of Chichester)

12th century. England. Brief annals from the cathedral church of Chichester (West Sussex) from the birth of John the Baptist to 1164, preserved in BL, Cotton Vitellius A.xvii, with entries from 1153-64 apparently contemporary with the events mentioned. Later entries for the 1170s and 1220 were added in the 13th century, including one for 1171 about the murder of Thomas Becket. Information prior to 900 was derived primarily

from → Bede's *Historia Ecclesiastica* and → William of Malmesbury's *Gesta Regum*. Some later entries were derived from the same source used for the → *Winchester Annals* and the → *Annals of Lewes*. The text is concerned primarily with deaths of kings, bishops, and popes.

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EDWARD DONALD KENNEDY

Annals of Clonmacnoise [Mageoghegan's Book]

17th century. Ireland. An English-language version of a lost 15th-century Gaelic world chronicle. The usual title (although modern and lacking authority) is convenient, since the entries often concern events near Clonmacnoise, Offaly. However, the more accurate title *Mageoghegan's Book* has recently been championed by MC CARTHY and finds favour among scholars in the field.

The Irish original (now lost) ran from Creation until 1408. What survives is apparently a translation in vivid English by Conall Mageoghegan or Mac Eochagáin (fl. 1620-40) of Lismoyne, near Kilbeggan in Westmeath. Mageoghegan appears to have inserted numerous interpolations into his translation of the "old booke" which was his exemplar, and he may well have omitted various portions of that work. He produced the surviving text for his kinsman Turlogh Mac Coghlan, Chief of Delvin (in Westmeath), finishing it in 1627 at Lemanaghan Castle, near Fermoy, Offaly. (Turlogh also supported the later compilers of the → *Annála Ríoghachta Éireann* or *Annals of the Four Masters*.)

Mageoghegan's text is known from later copies only, including London, BL, add. 4817, and (dated 1684) Dublin, Trinity College, F.3.19. His name figures as well in Royal Irish Academy manuscripts and in relation to the 7th-century *Book of Durrow* now preserved at Trinity College, Dublin. In the *Annals* he says how he saw "the Ignorant man that had the same in his Custody" pour water on the *Book of Durrow* to make cattle medicine.

The relation of the *Annals* to other collections has been problematic, though it is thought that materials for the earlier part (which also figure in the → *Annals of Tigernach* and → *Chronicum Sco-*

torum) were probably assembled at Clonmacnoise. The source for 13th- and 14th-century entries was used as well by the → *Annals of Connacht*.

The *Annals* contain both history and saga, the latter including the romantic story of Queen Gormlaith (d. 948) and her three royal husbands. Married as a "very faire, vertuous, and learned damozell", she met tragedy in her life, which she made the subject of "many pittifull and learned ditties in Irish". This three-times queen supposedly ended her days begging "from doore to doore, forsaken of all her friends and allies". Another celebrated entry tells how at Christmas 1351 an O'Kelly chieftain "invited all the Irish poets, Brehons, bards, harpers, gamesters or common kearogs, Jesters and others of their kind in Ireland to his house upon Christmas this year, where every one of them was well used" (it then quotes from a praise-poem to O'Kelly known from other sources). These annals, with information not found elsewhere, are hence important for Ireland's history and literature alike.

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ANDREW BREEZE

Annals of Coggeshall

12th century. England. Annals of the Cistercian abbey of Coggeshall (Essex), different from the chronicle of → Ralph of Coggeshall, preserved, it is rumored, in BL, Cotton Nero D.ii. In fact, the annal for 1142 concerning the foundation of the abbey by King Stephen and his consort Matilda was published in *Monasticon Anglicanum* and was said to be from this manuscript. The present writer, however, found the microfilm of the part of the manuscript that might have contained these annals illegible and is therefore unable to confirm their presence in it or to indicate the years they cover. They are not mentioned in GRANSDEN'S *HWE* or in *RepFont*, and the Cottonian catalogue does not include them among the 26 items listed for the contents of this manuscript.

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Text: J. CALEY, H. ELLIS, & B. BANDINEL, *Monasticon Anglicanum: A New Edition*, 1846, 5, 451 [entry for 1142].

EDWARD DONALD KENNEDY

Annales Colecestrenses (Annals of Colchester)

14th century. England. Latin annals, many of them substantial, from the Benedictine abbey of Colchester (Essex) preserved in a damaged, carelessly written manuscript, BL, Harley 1132. The manuscript lacks the beginning to 231, the years 299-500, and anything after 1193. It is most valued for local news, such as the succession of abbots of Colchester, the death of the benefactor of the abbey Eudo and his wife in 1120 and 1121, and the founding of neighbouring abbeys. The 14th-century copyist mentions in the margin for 1120 that Eudo has been resting in peace for 200 years: *Et ibidem per 200 annos, videlicet usque ad annum Domini 1320, requieuit*. The annals are related to the → *Annales Sancti Edmundi* and John de Taxter's part of the → *Chronicle of Bury St. Edmunds*. Sources include → Geoffrey of Monmouth, → William of Malmesbury, → Ralph of Diceto and → Ralph of Coggeshall.

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Text: F. LIEBERMANN, *Ungedruckte anglo-normannische Geschichtsquellen*, 1879, 156-65 [excerpts AD 524-1193].

EDWARD DONALD KENNEDY

Annals of Connacht

15th-16th century. Ireland. Monastic annals in Latin and Irish, extending from 1224 to 1544 (excepting a gap for 1394-97), with an isolated entry for 1562. The sole manuscript, dating from the 15th and 16th century, is now Dublin, Royal Irish Academy, C.iii.1, written by three scribes belonging probably to the Ó Duibhgeanán family of Kilronan (north of Roscommon), who used a chronicle (also lying behind the → *Annals of Loch Cé*) compiled in the 15th century by a member of the Ó Maoilchonaire family, another literary dynasty. MC CARTHY has dated the compilation to 1423 and suggested that it may have been the work of Maoilín Ó Maoilchonaire (d. 1441).

The *Annals of Connacht* are thought by some scholars to be the *Book of the O'Duigenans of Kilonan* mentioned as a source for the → *Annála Ríoghachta Éireann (Annals of the Four Masters)*. A slightly different view is that the Four Masters used a fuller version of the *Annals of Connacht* which extended back to the year 900. These annals and the *Annals of Loch Cé*, to which they are closely related (the latter cover a longer period and are in a slightly later orthography), are our most important source of information on late medieval Connacht.

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ANDREW BREEZE

Annals of Croxden Abbey [Crokesden]

14th century. England. The annals from the Cistercian abbey of Croxden surviving in BL, Cotton Faustina B.vi, are divided into three groups: 1) AD 1–977 (fols. 41–65); 2) brief annals from the beginning of the world (fols. 66–68); 3) annals compiled by monk William Schepsheved from 1066–1320 and continued by other hands to 1374 (fols. 69–71).

The first of these testify to the mechanics of writing annals: they were written onto a chronological framework prepared in advance with many years left blank but entries for other years taking up more than their allotted space. The third set of annals focus primarily on matters affecting the abbey: a plentiful harvest in 1288; an earthquake in 1301; the summoning of abbots to the general chapter in Cîteaux, with one being deposed in 1308 for refusing to attend; the casting of a new monastery bell in 1313 to replace the one that had cracked; a storm in 1372 that flooded the church and blew the roof off the dormitory.

HIBBERT describes the annals as "an interesting example of the diary of one of the unimportant houses which never played a prominent part in national history but lived a humdrum life". William DUGDALE published brief extracts in *Monasticon Anglicanum* (1655), with many errors that were repeated without correction in the

new edition of 1846. MADDEN, BANDINEL, and NICHOLS corrected these and published the entries Dugdale had omitted for the years 1176–1374.

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Literature: F.A. HIBBERT, *The Dissolution of the Monasteries as Illustrated by the Suppression of the Religious Houses of Staffordshire*, 1910, 94–6. C. LYNAM, *The Abbey of St. Mary, Croxton, Staffordshire*, 1911. GRANSDEN, *HWE* 1, 30 n. 7.

EDWARD DONALD KENNEDY

Annals of Dore Abbey [Annales Dorenses]

13th century. England. Latin Annals from the Incarnation to 1243, continued by several hands to 1362, written at the Cistercian abbey of Dore in Herefordshire. Entries for 1243–1362 relate particularly to Dore Abbey. It is arranged in three columns, the first and third headed *Imperatores vel reges* and *Pape Archiepiscopi et Sancti*, while the middle column gives years, epacts and indictions, partly in red and blue ink, a layout ultimately influenced by → Martin of Opava's *Chronicon pontificum et imperatorum*. Up to 1243, the text is written by a single hand, perhaps the author's. Sources include → Isidore of Seville, → Sigebert of Gembloux and the *Annales Normannici* (see → Norman annals). Although the author consults annals of the nearby Benedictine abbey of → Tewkesbury and the Cistercian → *Annales de Margan* for the 12th and 13th centuries, he is in large part independent. The scope of the annals reaches from the local history of Dore and Wales to the history of England and the church. The report on the execution of David of Wales (1283), who was beheaded, his entrails burned and his body quartered, is noteworthy. Preserved in London, BL, Egerton 3088 (formerly Phillipps 12200), fols. 118–34^v (14th century).

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Literature: *Catalogue of Additions to the Manuscripts in the British Museum 1931–1935*, 1967, 306–9. R. SHOESMITH & R. RICHARDSON, A

Definitive History of Dore Abbey, 1997, 21. *Rep-Font*, 2, 274.

KATRIN BEYER

Annales de Dunstaplia [Dunstable Annals; Chronicle of Richardus Anglicus]

13th century. England. Latin chronicle from the Austin Priory of Dunstable, covering AD 33–1297, found in London, BL, Cotton Tiberius A.x. Prior Richard de Morins (r. 1202–42)—who is probably to be identified with Ricardus Anglicus, a canonist who lectured in Paris and Bologna in the 1180s–90s—initiated the keeping of annals at Dunstable around 1210. The pre-1202 annals are derived from the *Abbreviationes chronicorum* and *Imagines historiarum* of → Ralph of Diceto, and specifically from a St Albans manuscript of the latter two texts (BL, Royal 13 E. vi); Richard may have made these excerpts himself. Thereafter the annals were updated with original text at seemingly irregular intervals (and probably only sporadically under Richard's direct supervision), until they break off in 1297.

In form they alternate between short annals and longer sections of narrative prose. Particular interest comes in the account of the years after 1200, which forms the largest portion of the work. They are written first and foremost from a local point of view, recounting the agricultural activities of the priory and legal actions relating to its possessions, but they also regularly make mention of events of national or even international significance. The range and scale of material includes small details of contemporary church practice such as marriage, churching, preaching for the crusade and baptism as well as accounts of battles, quarrels between the town and priory, coronations and visitations. Particularly useful for the Battle of Lewes and the Barons' War, the annals reflect something of a baronial point of view in their distrust of foreigners and impatience with what they perceive as excessive taxation and the king's unfair treatment of the church.

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Sandquist & M.R. Powicke, *Essays in Medieval History*, 1969, 79–98. R.C. FIGUEIRA, "Ricardus de Mores at Common Law—The Second Career of an Anglo-Norman Canonist", in L. Kalmer & P. Segl, *Regensburg, Bayern und Europa: Festschrift für Kurt Reindel zum 70. Geburtstag*, 1995, 281–99. R. SHARPE, *Handlist*, s.v. "Richard de Mores". R.C. FIGUEIRA, "Morins, Richard de", *ODNB. RepFont* 2, 275; 10, 109.

GAYNOR BOWMAN
JOSHUA A. WESTGARD

Annales Ecclesiae Roffensis (Annals of the Church at Rochester) [Chronicon Roffense]

14th century. England. A chronicle from the beginning of the world to 1307, with a continuation for 1307–77, preserved in BL, Cotton Nero D.ii, fol. 1–198^v. Although it is based on a version of the *Flores Historiarum* (see → Roger of Wendover), after AD 604 it includes considerable information about the work of the early missionaries that Pope Gregory sent to England and particularly upon events at or near Rochester in Kent (the establishment of a church there, the construction and dedication of its buildings, the elections and deaths of bishops, the siege of Rochester in 1215 and the pillaging of the cathedral, the hardships caused by the cold winter of 1281, the French raid on Dover in 1295). Henry WHARTON published excerpts concerned with the church at Rochester in 1691. This work should be distinguished from the → *Historia Roffensis*, which is concerned with events from 1315–50.

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Text: H. WHARTON, *Anglia Sacra*, 2 vols., 1691, 1, 341–55 [extracts from AD 604–1307].

Literature: H.R. LUARD, *Flores Historiarum*, RS 95, 1, 1890, xxvi–xvii; 3, 327–28. GRANSDEN *HWE*, 1, 379 & n. 178.

EDWARD DONALD KENNEDY

Annales Egmondenses [Egmondenses] (Annals of Egmond)

12th century. Low Countries. Annalistic history in Latin prose from 640 until 1207 by various anonymous authors from the Benedictine Abbey of Egmond in North Holland.

The subject matter is the history of the world, concentrated mostly on the Frankish realm and

the counts of Holland. Incorporated into it are the → *Annales qui dicuntur Xantenses* (790–874), and a Dutch version of the → *Vitae of Thomas Becket*. The first part of the text, written ca 1120 by author/scribe C, consists mostly of dry extracts of the chronicles of → Regino of Prüm (ca 910) and → Sigebert of Gembloux (ca 1110); in later sections the sources are less easy to determine as the more narrative style of author/scribe F (ca 1170) takes over. The work ends with an excellent account of a war of succession of 1203–4 by the Egmond monk and comital chaplain Allinus or Hallin (pre-1150–post-1215). For the early history of the counts of Holland the *Annals of Egmond* are an important source. Around 1270 the *Annals of Egmond* were refashioned into the very influential → *Chronicon Egmondanum*.

The primary transmission of the *Annales* is London, BL, Cotton Tiberius C.XI, fol. 128–73; for the *Annals of Egmond* this is an autograph, the authors and the history of the text can be identified by their hands. The manuscript is also the only source for the Xanten annals and for this Dutch version of the life of Becket. There are several 16th-century copies, apparently from a later manuscript.

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MARIJKE GUMBERT-HEPP

Annales qui dicuntur Einhardi

(Annals erroneously ascribed to Einhard)

ca 815. Francia. Latin. Covering the years from 741, probably compiled at the Frankish court in Aachen by a person close to the authors of the → *Annales regni Francorum*. Often simply treated as a variant manuscript class of the latter, they are in fact a hybrid between copy and compilation. Their author improved markedly the

Latin of the older annals, at the same time adding valuable information from the → *Annales Mettenses Priores* and unknown, possibly oral sources, especially with regard to the succession crisis after 741. More forthcoming with details about Frankish setbacks, the annals still vindicate the Carolingians' reign. Although a complete copy of the *Annales regni Francorum* was available, after 801 the author restricted himself to minor stylistic changes. Due to verbal and stylistic parallels with Einhard's *Vita Karoli*, and because they appear together in some of the earliest manuscripts, Einhard's authorship has sometimes been surmised. The first printing by Hermannus Nuenarius (Cologne 1521) still linked these two texts. Numerous manuscripts survive, the most important being Vienna, ÖNB, cod. lat. 510 (late 10th century). The annals are processed in Einhard's *Vita Karoli*, the → *Annales Fuldenses*, the → *Poeta Saxo* and → *Widukind of Corvey*.

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SÖREN KASCHKE

Annales Erphordenses Fratrum

Praedicatorum

(Dominican Annals of Erfurt)

13th century. Germany. Covering the period from 1220–53, the Latin *Annales Erphordenses* were probably written contemporaneously between the 1230s and the some time after 1253 by an anonymous Dominican, the order having settled at Erfurt (Thuringia) in 1229. They are an important source for the order's early history.

The author reports on the Erfurt priory, mentioning the erection of the monastery (1231) or the consecration of the first church (1238), and remembers departed friars. He mentions crucial

events in Dominican history like the death of → Jordan of Saxony (1237) and Johannes Teutonicus (1252), the resignation of Raymond of Peñafort (1240) and the dates of several general chapters, some of them taking place at Erfurt. He also records useful information about local events, especially on the Thuringian-Hessian War of Succession (1247–64). Anti-jewish incidents such as the pogrom at Fulda in 1235, the condemnation of the Talmud by the university of Paris and the subsequent burning of 24 carts with Talmud manuscripts (29th September 1242) are likewise reported.

There is a close relationship between the *Annales* and the → *Cronica S. Petri Erfordensis moderna*. WENCK suggests that both the authors used the same, now lost source. The sole manuscript, used by SCHANNAT for his edition in 1723, was destroyed in 1792 by fire in the library of the cathedral chapter of Mainz.

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Literature: T. ILGEN & R. VOGEL, "Kritische Bearbeitung und Darstellung der Geschichte des thüringischen Erbfolgekrieges (1247–1264)", *Zeitschrift des Vereins für Hessische Geschichte und Landeskunde*, N.F. 10 (1883), 151–380. C. OCKER, "Ritual Murder and the Subjectivity of Christ: A Choice in Medieval Christianity", *The Harvard Theological Review*, 91/2 (1988), 153–192, [esp. 183f.]. A. POTTHAST, *Wegweiser durch die Geschichtswerke des europäischen Mittelalters bis 1500*, 1, 1896, 65. K. WENCK, "Zur Entstehungsgeschichte der Reinhardsbrunner Historien und der Erfurter Peterschronik", *Neues Archiv der Gesellschaft für ältere deutsche Geschichtskunde*, 10 (1885), 97–138. *RepFont* 2, 278.

MATTHIAS EIFLER

Annales Fuldenses

(Annals of Fulda)

9th century. Germany. East Frankish royal annals which in their fullest form cover 714–901.

According to an unreliable tradition derived from marginal notes in one of the manuscripts,

the main text falls into three parts: 714–838 by Einhard, author of a life of Charlemagne; 838–63 by the hagiographer Rudolf of Fulda; and 864–87 by Rudolf's pupil Meginhard. This authorship was accepted by KURZE and informs the critical edition, but has since been refuted by HELLMANN. In fact, though the annals probably were written by a series of writers, the breaks in the text lie at quite different places, and a connection with Fulda cannot be established. There are two continuations, known as the *Continuatio Ratisbonensis* (Regensburg, 882–97) and *Altahensis* (Niederaltaich, 897–901), though here too, the names may not reflect the actual places of writing.

The early section is made up of short annalistic notes, based on known sources. From about 830, the reporting becomes independent, and the entries become fuller and more colourful. The main focus is on East Frankish royal affairs, and strong sympathies are shown for the East Frankish kings. There is the usual interest in natural and unnatural phenomena, with accounts of comets and earthquakes, and blood raining from heaven, and a woman who baked on a religious festival in defiance of piety, only to find the bread was burned.

There are three known redactions. The first, represented best by Sélestat, Bibliothèque humaniste, ms. 11, breaks off abruptly in the middle of the entry for 882. The second, of which the sole witness is Vienna, ÖNB, lat. 615, continues to what may have been the original conclusion of the text, 887. The third, known in a group of manuscripts of which the oldest is Leipzig, UB, Rep. II. 4° 129a, ends the main text in 882, like group 1, but then contains the two Bavarian continuations, and indeed the Leipzig manuscript may be the autograph of the so-called Niederaltaich section. The text was printed by Pierre Pithou in 1588, and in 1600 by Marquard Freher, who was the first to call it *Annales Fuldenses*.

This work should be distinguished from the *Annales Fuldenses antiquissimi*, monastic annals for 742–822, and the *Annales necrologici Fuldenses* for 779–1065, both of which really were written in Fulda.

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GRAEME DUNPHY

Annales Gandenses (Annals of Ghent)

ca 1308–10. Low Countries (Flanders). Anonymous Latin chronicle written by a friar in the Franciscan monastery at Ghent (now Belgium). The *Annales Gandenses* give an account of the war between King Philip IV the Fair of France and Count Guy de Dampierre of Flanders, from 1296 to 1310, and include a description of the Battle of Courtrai in 1302. They present events from a Flemish perspective and give details of local affairs. Describing the tensions between the Flemish population and English troops led by King Edward I of England in support of the count, the Franciscan chronicler ascribes Edward’s eventual death to divine punishment for his failure to carry out the marriage contract between his son and the count’s daughter. The chronicle has been identified as a source for Adrianus de → But’s *Chronicon Flandriae*, the *Continuatio Brabantina Chronici Martini Oppaviensis* and the *Compendium chronicorum Flandriae* of Jacobus Meyer (d. 1552). The only known medieval manuscript (from the library of Zacharias von Uffenbach, 1683–1734, and later at the public library of Hamburg) is now lost; the HARTMANN edition and Ghent, UB, ms. G.11226 were made after this copy.

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Literature: V. LAMBERT, *Chronicles of Flanders 1200–1500: Chronicles Written Independently from ‘Flandria Generosa’*, 1993, 43–55.

SJOERD LEVELT

Annales Garstenses

13th century. Austria. Monastic annals from the Benedictine house at Garsten in upper Austria, covering the years 1181–1257. They begin with material in common with the → *Annales Mellicenses*, and continue with material shared with the → *Annales Admontenses*. This is followed by unique material, which is edited under the title *Continuatio Garstensis*. Manuscript: Vienna, ÖNB, 340 (14th century).

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GRAEME DUNPHY

Annales Gradicensis et Opatovicenses (Annals of Hradisko and Opatovice)

12th century. Bohemia. Latin prose universal chronicle leading into state and monastic history. 62 manuscript folios. The narrative starts with the history of Alexander the Great, and continues with universal history through the years 1–999 AD, using the Chronicle of → Ekkehard of Aura as a source. At the year 894 a record of the baptism of the Czech prince Bořivoj and a short narration of Czech mythical history were inserted. From 1000 onwards, the focus shifts to Czech and Moravian affairs, and the history of Benedictine monasteries of Hradisko (near Olomouc) and Opatovice (near Pardubice). Until 1140, the Czech history mostly follows → Cosmas of Prague and → *Continuatio Cosmae I*.

The combined history of two distant monasteries is an unusual feature. Originally the annals were written in the 1140s in the Hradisko monastery. When the Benedictines in Hradisko were replaced by Premonstratensians, some of them came to Opatovice, bringing a copy of their annals, which there were compiled with the reports of the history of Opatovice house, continued till 1163, and connected with the universal history. Two reports about the coronation of Vratislav II and his expedition to Milan were possibly writ-

ten separately and incorporated (1157/8). The work survives only in the original 12th-century Opatovice manuscript (Vienna, ÖNB, 395). The text was used, among others, by the authors of → *Chronicle of Moravia* and the → *Granum catalogi praesulum Moraviae*.

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MARIE BLÁHOVÁ

Annals of Hailes

13th–14th century. England. Latin annals of the Cistercian Abbey of Hailes (Hales) in Gloucestershire, founded by Richard of Cornwall in the 13th century; from the incarnation to 1295 in London, BL, Cleopatra D.iii, fol. 59–72 (ca 1300) and to 1364 in BL, Harley 3725. Sources apparently include → Gerald of Wales, → William of Malmesbury, and → Sigebert of Gembloux. The annals, like the → *Annales Anglosaxonici breves*, present a chronicle entered on tables drawn up to calculate the date of Easter. They have been of interest in part because they record that on 14th September 1270 Henry III’s nephew Edmund of Cornwall gave the abbey a relic of the Holy Blood that had been discovered in Germany among the imperial treasures of his father, Richard of Cornwall, claimant to the Holy Roman Empire. The version of the annals in the Cleopatra manuscript claims that in 1295 Edmund also gave the abbey a piece of the true cross; the version in Harley, that he gave another relic of the Holy Blood. The abbey became a center for pilgrimages, including one made by the 15th-century mystic Margery Kempe, and its Blood relic is mentioned by Chaucer’s Pardoner in the prologue to his tale. Many probably associated the relic with the Holy Grail.

See also: → *Chronicon monasterii de Hailes*.

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EDWARD DONALD KENNEDY

Annales Herbipolenses (Annals of Würzburg)

late 12th century. Germany. A three-part annalistic chronicle in Latin about the history of the second crusade, albeit with serious chronological and factual errors. Within the three parts (the years 1125–58, 1201–04 and 1215) there is an entry for every single year. The anonymous clerical author, who lived in Würzburg, continued → Ekkehard of Aura’s *Chronicon universale*. His critical attitude mirrors a wider rejection of the second crusade. He says that many of the crusaders did not go because of their faith but because of debt, fear of punishment, and lust for adventure, and that many Jews were baptised against their will and in secret adhered to their old faith. The author also gives an eye-witness report of the pogrom against the Jews in Würzburg (1147) and of emperor Frederick Barbarossa in Würzburg (1156). We learn about the lives and deaths of important members of the clergy and the rulers of Europe, the most important events and also natural phenomena like the eruption of Mount Vesuvius in 1140. Later on in the codex we find in a hand of the early 13th century an eye-witness report of the taking of Constantinople. The manuscript is Venice, BNM, lat. XXII 125.

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MIRIAM WEBER

Annales Hildesheimenses

10th–12th century. Germany. Anonymus Latin prose annals by several Hildesheim authors, some of whom were clerics of St. Michael. One author may have been the cathedral's *decanus monasterii* Thangmar, presumed biographer of St. Bernard. Beginning with the creation of the world and extending to the year 1137, they are one of the important German sources for the period. The annals up to the year 814 are adaptations of → Isidore of Seville, the → *Chronicon Laurissense Breve* and others, and the account of the 9th–10th century derives from the lost *Annales Hildesheimenses maiores*, which in turn are based on *Annales Hersfeldenses*. Later parts (11th–12th century) draw on the lost *Annales Hildesheimenses minores*. The density of historical details increases as the narrative progresses, making the *Annales* an important source for the times of Konrad II and the dramatic last years of Henry IV (1101–6), as well as for the controversy on the foundation of the bishopric of Gnesen (Gniezno). It was partly used by Wolphere, biographer of St. Godehard, and was a source for the → *Annales Altahenses*. The various manuscripts differ in several respects, some being more detailed or offering a commentary. The 1878 edition uses Paris, BnF, lat. 6114.

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THOMAS SCHAUERTE

Annales Ianuenses (Annals of Genoa)

1100–1293. Northern Italy. Latin town chronicle of Genoa by a series of writers. The Genoese political leader → Caffaro of Caschifellone (ca 1080–1166) began writing this history of his hometown in 1100, and continued working on it until 1163. His *Annales Ianuenses* are the first town chronicle and the earliest known annals written by a layman in the Middle Ages. In 1152

this work was declared to be the official history of the commune by the Genoese authorities. Its official character was sanctioned by the use of notarial wording and the notarization of the chronicle itself. Caffaro's work was continued by → Oberto Cancelliere for the years 1164–73, by → Ottobono Scriba for 1174–96, and by Ogerio → Pane for 1197–1219. Subsequently the chronicle was written both by single authors (e.g. Marchisius, who wrote 1220–24) and groups of writers. The last annalist was Iacopo → Doria, who covered 1280–93. All the authors after Caffaro were appointed to the task by the municipal government. A century later, Giorgio → Stella attempted to revive the project, which he called *Annales Genuenses*, but this was a private initiative, not an act of the council.

The earliest manuscripts are Paris, BnF, lat. 10136 (late 13th century); Genoa, Archivio di Stato, Serie dei documenti restituiti dalla Francia, Ms. di Parigi, 2 (3) (late 13th century) and London, BL, Additional 12031 (mid-15th century). These codices also contain Caffaro's work on a Genoese expedition to Spain. Another chronicle by Caffaro on the Latin East, the *Regni Ierosolimitani brevis hystoria*, and its continuation partially written by Doria, only exists in the Paris and London codices.

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Literature: G. ARNALDI, “Uno sguardo agli annali genovesi”, in *Studi sui cronisti della Marca Trevigiana nell'età di Ezzelino da Romano*, 1963, 225–45. G.P. BALBI, *Caffaro e la cronachistica genovese*, 1982. D. PUNCUH, “Caffaro e le cronache cittadine: per una rilettura degli Annali”, *Atti della Società Ligure di Storia Patria*, s.n. 22 (1982), 63–74. F. SCHWEPENSTETTE, *Die Politik der Erinnerung. Studien zur Stadtgeschichtsschreibung Genuas im 12. Jahrhundert*, 2003. *RepFont* 2, 291f.

ELENA BELLOMO

Annals of Inisfallen

11th–14th century. Ireland. Monastic annals in Latin and Irish: like almost all the Irish annals, Latin predominates in the early centuries but by the early 10th century (at the latest) the situation has been reversed, with most entries being in Irish from there on. They take their name from a lake-

island monastery near Killarney, in Kerry, and have the advantage of a modern edition (of 1951) and an early manuscript (of the 11th century). The latter (Oxford, Bodleian Library, Rawlinson B. 503) is thus of great palaeographical interest (a facsimile was published at Dublin in 1933).

The entries run from the earliest times to 1326, with a single hand writing those up to 1092. This part of the text is hence taken as an abbreviated version of a compilation made in or just before 1092. From then until 1326 come entries in 38 or 39 hands (until 1214 seen as contemporary with the events they describe), providing insights on how history was written at different places in Munster. The contemporaneous nature of these entries is also of enormous value in enabling us to date both palaeographical and linguistic changes—allowing us, for example, to witness the evolution of Middle Irish into Early Modern Irish. The Munster content long predates 1092, however. Up to 969 the entries deal mostly with battles and obituaries, showing a savage and often careless abbreviation of their sources. They resemble other Irish annals until the middle of the 7th century, only then becoming a mainly Munster chronicle (that element perhaps being included retrospectively in the late 10th century).

The years 970–71 are missing, and there is a further lacuna for 1130–59. With the year 972 comes a dramatic change: the text is thereafter a document of the rising power in Munster, the hitherto minor kingdom of Dál Cais. In sharp contrast to the previous rather perfunctory notices, there are now long entries recording the dynasty's achievements and triumphs, particularly those of their greatest representative, Brian Bóruma (d. 1014). His rise from a petty kingdom in Munster to domination of the whole of Ireland has imperial echoes. The very change of these annals in his time has been seen as deliberate propaganda on his behalf—the English scholar ROBIN FLOWER saw Brian (with his known liberality to the bardic order) as a royal literary patron on the lines of Charlemagne or Alfred the Great.

The annals are in any case our main historical source for medieval Munster. We can deduce how they were compiled. The first part of the text was probably written at Emly, west of Tipperary, though the Rawlinson manuscript itself may have been copied for the O'Briens of Killaloe, northeast of Limerick. This codex travelled around Munster. In 1116 it moved to Lismore, west of Waterford. Soon after 1130 it moved to Inisfallen,

and remained there until the 17th century, when it came into the hands of Sir James Ware (1594–1666). With other Irish manuscripts it was later in England as part of the Duke of Chandos's library; Jonathan Swift in 1734 appealed to him unsuccessfully for their return to Ireland. It ultimately reached the Bodleian Library through the bequest of Richard Rawlinson (1690–1755), English antiquarian and non-juring bishop.

These annals are to be distinguished from an 18th-century compilation which (confusingly) goes by the name *The Dublin Annals of Inisfallen*.

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Literature: K. HUGHES, *Early Christian Ireland: Introduction to the Sources*, 1972, 107–15, 297–98. *RepFont* 2, 293.

ANDREW BREEZE

Annals of Kingswood

14th century or earlier. England. The annals of the Cistercian Abbey of Kingswood (Gloucestershire) are no longer extant, but their existence is attested by 14th-century chronicler John → Pike's reference to the *chronicis de Kyngeswode* as a source for one of his chronicles.

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EDWARD DONALD KENNEDY

Annales Laureshamenses (Annals of Lorsch)

8th century. Germany. Latin monastic annals covering the years 703–803. Assembled by anonymous monks in various Frankish monasteries. They possibly originated in Péronne, spreading via Gorze (760s) to Lorsch (after 777) and finally to Trier (after 791). Until 777, they are a good example of minor annals, briefly registering memorable events (mostly deaths and wars). From then on they offer an increasingly rich and well-informed narrative on Frankish affairs. After 778, the entries rival the → *Annales regni Francorum* for detail, focussing mainly on the northeastern part of the realm, especially on Charlemagne's campaigns in Saxony. Often concerned with missionary progress, they bluntly quote scripture

when reporting that the Saxons again reverted to Paganism in 792 "as a dog returneth to his vomit" (Prov. 26, 11). From 786, the entries were probably directed by Ricbod (d. 804), abbot of Lorsch and bishop of Trier, who was in close contact with the court and was possibly the source for the famous account of Charlemagne's imperial coronation.

Doubts about Ricbod's involvement are generally based on the fragment Vienna, ÖNB, cod. 515, occasionally deemed the archetype, but probably a 9th-century copy. Besides the Vienna fragment (for 794–803), there are two others (for 703–70 and 769–90), the latter with some important revisions. Only one complete manuscript is extant, St. Paul im Lavanttal, Stiftsarchiv, cod. 8/1 [olim: XXV c/32], written ca 835, possibly in Reichenau. The annals were widely copied and used, as in the *Annales regni Francorum*, the → *Chronicon Laurissense Breve* and the → *Chronicon Moissiacense*. However, the latter's report for 803–18 is not, as has been argued repeatedly, based on a conjectured lost continuation of the annals.

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SÖREN KASCHKE

Annals of Lecan

14th–15th century. Ireland. A collection of annals in Middle Irish, most of it now lost, which was begun by Giolla Íosa Mac Fir Bhisigh, prior to the year 1397. Almost everything we know of these annals derives from the writings of the 17th-century scholar Dubhaltach → Mac Fhirbhisigh. Some brief extracts are preserved in the latter's Book of Genealogies and, in translation, in a series of *addenda et corrigenda* (as yet unpublished) that he compiled for Sir James Ware in relation to the Ware's final work, *De Praesulibus Hiberniae* (1665). Dubhaltach also translated

into English for Ware an annalistic extract covering the years 1443–68, which is presumed to be taken from the *Annals of Lecan*. Finally, a series of annotations added by the Galway scholar Roderic O Flaherty in the margins of one of the autograph manuscripts of the *Annals of the Four Masters* (→ *Annála Ríoghachta Éireann*), Dublin, Trinity College, ms. 1301–H.2.11, between the years 1334 and ca 1430, includes extracts—sometimes in the original Irish and sometimes in Latin translation—from otherwise unknown annalistic sources which are dubbed "McFirr." and "MS L" (presumably referring to Lecan). One or other, if not both, of these sources seems likely to represent the lost *Annals of Lecan*.

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NOLLAIG Ó. MURAÍLE

Annals of Lewes [Annales Lewenses]

12th–14th century. England. Brief annals for AD 1–1358, once ascribed to Reading but now assigned to the Cluniac priory of Lewes. They are preserved in BL, Cotton Tiberius A.x and Vatican, reg. lat. 147. The annals prior to the 12th century are based on the → *Norman Annals*, by way of Rouen and Fécamp, copied in England ca 1121 and later continued by several hands. The annals to 1120 influenced the → *Chronicle of Battle Abbey I* and the → *Annales Cistercienses*. The entry for 1239 in which a Cistercian monk, at the birth of Edward I, prophesies that he will be belligerent is similar to one in the → *Annales de Dunstaplia*. Aside from information about the family of William de Warrenne, second earl of Surrey, most of what is here appears in other annals. The final entry, incorrectly dated 1349 instead of 1358, tells of the death of Isabella, widow of Edward II.

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EDWARD DONALD KENNEDY

Annales Lindisfarnenses et Dunelmenses (Annals of Lindisfarn and Durham)

12th century. England. A fine example of Latin Easter annals from the Benedictine monastery at Durham, covering the years 532–1199. They were written in the second quarter of the century by a series of scribes, one of whom has been identified as → Symeon of Durham. As Symeon was a noted historian, it has been mooted that he may have been responsible for the work as a whole. The title stems from PERTZ, who mistakenly thought the annals were written in Lindisfarne concurrently with events from the 8th century onwards. The manuscript, which belonged to Durham Cathedral Library in the 15th century, is now Glasgow, UL, Hunter 85. This is a collection of computational works on the calendar by → Bede, → Abbo of Fleury and others. The annals appear in the margins of Bede's *Decemnovennales Circvli* (Nineteen Year Cycle) [Fig. 2].

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Literature: *RepFont* 2, 298.

GRAEME DUNPHY

Annals of Loch Cé [Lough Key]

16th century. Ireland. Monastic annals, mainly in Irish, with occasional short passages in Latin, running from 1014 to 1590, though the years 1138–70, 1316–1462 and 1468 are missing.

The main source was an Ó Maoil Chonaire chronicle also used for the → *Annals of Connacht*; another source was the → *Annals of Boyle*. Manuscript H.1.19 was later borrowed and annotated by Roderic O'Flaherty (1629–1716), author of *Ogygia* (London, 1685), a history of Ireland in

Latin. Most of the portion of these annals between the years 1224 and 1544 is virtually identical to the text of the *Annals of Connacht*, except that the orthography of the latter is rather more archaic.

Amongst the more colourful entries is one on Cúán úa Lothcháin (d. 1024), author of a famous poem (quoted in FRAZER's *Golden Bough*) on the taboos and prerogatives of Ireland's ancient kings. A later (unfounded) tradition maintained that Cúán for twenty years ruled Ireland as regent; what is not in doubt is his murder by men from the Longford region. However the annalist records that God's justice was shown, for his killers "died an evil death, and their bodies were not buried until wolves and birds preyed upon them".

The more important of the two manuscripts (with entries to 1577) is Dublin, Trinity College, H.1.19; it was copied in 1588–89 by Pilib Ballach Ó Duibhgeannáin and others, probably on an island on Lough Key, in north County Roscommon. The patron was the local Gaelic lord, Brian Mac Diarmada (d. 1592). Parts of the text are in Brian's hand, a rare instance of a chieftain acting as scribe. The other copy, now part of London, BL, add. 4792, is in the hand of Brian Mac Diarmada and others and contains entries (with some blanks) for the years 1568–90. Like the *Annals of Connacht*, the *Annals of Loch Cé* are a basic authority for the history of later medieval and 16th-century Connacht.

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Literature: P. WALSH, *Irish Men of Learning*, 1947, 15–23.

ANDREW BREEZE

Annales Lubicensis

[Continuatio annalium Alberti
Stadensis]

ca 1330. Germany. The *Annales Lubicensis*, composed in Latin by an anonymous mendicant from Lübeck, are regarded as a continuation of → Albert of Stade's *Chronica*. They cover the period between 1264 and 1324.

Tied in with Albert's work by the pontificate of Urban IV, the *Annales Lubicensis* offer on the one hand information on civic, northern German and Scandinavian affairs, while on the other hand the unknown author reports on imperial and papal history from a Ghibellinian perspective. In this

context he also refers to French and Flemish incidents. The notation of the *Annales* is unostentatious, with few figures of speech. As sources the author used the → *Annales Ryenses*, → Martin of Opava and the *Flores chronicorum seu catalogus pontificum* of → Bernard Gui

The work is found in a codex in Wolfenbüttel (HAB, cod. Helmst. 466). This tripartite manuscript is also the sole manuscript of Albert's *Chronica*. The first two parts contain of Albert's work, the third the *Annales*, but written by a different hand.

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Literature: K. WRIEDT, "Die Annales Lubicensis und ihre Stellung in der Lübecker Geschichtsschreibung im 14. Jahrhundert", *DA*, 22 (1966), 556–86.

KAI-HENRIK GÜNTHER

Annales Lundenses (Annals of Lund)

13th century. Denmark. Latin. The main extant version of these annals was compiled at the Danish archiepiscopal see of Lund around 1267. A second surviving redaction contains updating to 1307. The text is introduced by → Isidore's *Chronica majora* and draws further on → Bede and a number of other English and Anglo-Norman annals. Various local pieces are inserted, like the → *Chronicon Lethrense*, and from 1130 original Danish entries are copied, edited and composed. The extant versions are regarded as the culmination of a local annalistic literature at the archdiocese; this began around 1130 with the so-called *Annales Colbazenses* (Annals of Kolbacz) and was followed up by a number of lost 12th- and 13th-century redactions of the *Annales Lundenses*. It is still disputed whether a plausible model for the development of Danish annals can be achieved, but there is little doubt that the events selected in the Lund Annals are on the level of central government and that the archiepiscopal library provided the textual environment. In various installments the annals were disseminated from Lund to become a major framework for other Danish annals. The best manuscript is the 13th-century Erfurt, Universitäts- und Forschungsbibliothek, CE 8° 23. The 15th-century manuscript Copenhagen,

Arnemagnæanske Institut, AM 841 4° contains the redaction to 1307. The Arnemagnæanske Institut also has a fragmentary text in AM 843 4°.

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Literature: A.K.G. KRISTENSEN, *Danmarks ældste annalistik: Studier over lundensisk annalskrivning i 12. og 13. århundrede*, 1969. *RepFont* 2, 300–1.

LARS B. MORTENSEN

Annales Magdeburgenses

last quarter of 12th century. Germany. This Latin chronicle charts world history from the birth of Christ and the Emperor Augustus to 1188. The most important source is → Ekkehard of Aura. Although Saxony's distant past is obviously not in the centre of interest, some entries give detailed accounts of such regional issues as the foundation both of the city (938) and archdiocese of Magdeburg (969), and the death of archbishop Gero (1023). The later reports (1125–39), mainly from the Empire, draw on → *Annalista Saxo*. Those from the 1140s correspond to the → *Annales Palidenses* and → *Annales Pegavienses* and show also interest in local issues. Some entries from the 1150s onwards show significant preference for the Staufien dynasty in the opposition to the earlier pro-Welfian sentiments. Here the annalist has probably used the so-called *Annales Ilseburgenses* as a source. The entries for 1181–5 and 1186–8 are a continuation by a different author from the rest of the work. A late-medieval addendum describes regional events from Saxony and Thuringia during the period 1453–60. The sole manuscript is Hanover, LB, ms XIX 1105.

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LEILA WERTHSCHULTE

Annales de Margan [Margam Annals]

13th century. Wales. The Latin annals from the Cistercian abbey of Margam, founded in Glamorgan in 1147, are the sole instance of historical writing of non-Welsh monasteries in Wales of any importance. They run from 1066 to 1232, when they end abruptly with the rift between Henry III and his powerful justiciar, Hubert de Burgh. They are extant only in one 13th-century manuscript: Cambridge, Trinity College, O.2.4. The early entries lean heavily on → William of Malmesbury (a Margam volume of William survives in the British Library) until Stephen's reign. The text is then fuller and gives more space to Welsh affairs, including attacks by the native Welsh (routinely depicted as barbarians), especially after 1185, when it becomes a primary source for Glamorgan history as seen by the invader. What makes it unique is an account for 1204 (*recte* 1203) of the murder at Rouen of Arthur of Brittany by his uncle, King John. No other British source mentions this. POWICKE thought the monks heard the story from William de Braosa (of Briouze) (d. 1211). He enjoyed John's favour, received vast possessions from him in Wales and Ireland and was in Normandy when Arthur disappeared. In 1207 he fell from grace and incurred John's savage enmity. In 1210 William escaped to Paris, but on John's command his wife and son were captured and starved to death at Windsor Castle.

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ANDREW BREEZE

Annales Mellicenses (Annals of Melk)

12th–16th century. Austria. Benedictine monastic annals in Latin, filling 120 folios in the manuscript: Melk, Stiftsbibliothek, Codex Mellicensis 391. The annals cover the years from the birth of Christ to 1564/77. The annal for the year 1123 notes *Libellus iste scriptus est*, that is, the text up to that point was written retrospectively in that year, and from then on the text was composed more or less concurrently with the events recorded. This core text to 1123 was already the work of a series of writers, and by 1577 no less than 115 different hands were involved in the composition of the annals, with perhaps eight others making corrections and revisions in the margins. Both the size of the undertaking and the length of time over which it was sustained are remarkable, with medieval-style annal writing being continued well into the modern period.

The original concept was to devote the space of two lines to each year. The team who worked on the text to 1123 wrote the dates to 1199 in the margins, fixing the two-line pattern for their successors, and this was maintained until the last annual entry in 1564. (For 1564–77 the year numbers are laid out, but no more text has been entered.) When on occasion a year is missed, the two lines remain blank [Fig. 2.]

The contents fall into two parts. For the period from the incarnation to the foundation of the monastery in 1089 the focus is on imperial and church history, following the transition from the Roman imperium to the Franks and thus to the contemporary empire, and highlighting the role of the Bavarian dioceses, particularly of the bishops of Passau. From about the turn of the millennium, a third focus is the immediate local history, setting the scene for the establishment of the monastery, particularly the martyrdom of St. Coloman of Stockerau, whose remains had been brought to Melk in 1014. The early sections are based on → Jerome's translation of → Eusebius, on annals from Salzburg, on → Bernold of St. Blasien and on → Lambert of Hersfeld. From 1089 onwards the text becomes the history of the Benedictine house itself.

The annals are bound together with other documents of importance to the community at Melk, notably a martyrological calendar which presumably dates from the founding of the monastery, tables and calculations, the → *Breve chronicon*

Austriacum Mellicense ad annum 1157, notes on the history of the house of Babenberg, a papal catalogue, information on the Melk reform movement, and sources relating to Coloman. The fact that some of these documents were clear forgeries, notably a letter supposedly received from Dunfermline (Scotland) linking Melk with Coloman, reflects the importance of this manuscript for the monastic self-construction.

See also → *Breve chronicon Austriacum Mellicense ad annum 1464*. For *Anonymi Mellicensis breve chronicon Austriae* see → *Chronicon mundi Salisburgense*.

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META NIEDERKORN

Annales Mettenses Priores (Older Annals of Metz)

ca 806. France. Latin annals, compiled probably in the Paris region by an anonymous monk perhaps at St. Denis or Chelles. The annals span the history of the Frankish empire between 687 and 805, propagating the divinely approved rule of the Carolingian dynasty. They were possibly written at the request of that family, but often stress the close co-operation between each ruler and leading Frankish aristocrats. Despite the annalistic

form, the narrative on Pippin II and Charles Martel sometimes reads like hagiography.

Sources include the *Annales Petaviani* (providing the chronological backbone until 741), the continuations of → Fredegar and the → *Annales regni Francorum*. There is important and unique information in the reports up to 754, especially concerning the conflicts within the Carolingian family around 714 and 741. From ca 755 onwards, narrative and wording adhere increasingly closely to the authoritative *Annales regni Francorum*, which suggests that the author's real interest was in the period before 755, for which no recent accounts were available.

There is only one extant manuscript, Durham, Cathedral Library, ms. C IV 15, fols. 2–28 (early 12th century). However, the annals were widely read and copied, for example in the → *Chronicon Laurissense Breve*, the → *Annales qui dicuntur Einhardi*, the → *Chronicon Anianense*, the → *Chronicon Vedastinum* and the → *Gesta abbatum Fontanellensium*. In 831, they were continued by the addition of material from the *Annales regni Francorum* for 806–29 and an independent report for 830. The royal annals were also the continuator's source for some clumsy interpolations made to earlier reports.

The *Annales Mettenses Priores* also form the opening section of *Annales Mettenses posteriores*, a bland 12th-century compilation, covering Frankish history from its legendary Trojan origins to 903, with the probable archetype extant in Berlin, SB, Phillipps 1853 (olim Meeremann 141; 12th century).

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SÖREN KASCHKE

Annales Miechovienses (Annals of Miechów)

15th century. Poland. Latin annalistic text compiled at the Miechów monastery (Canons Regular of the Holy Sepulchre) by several authors at the

turn of the century. The annals span the years 947–1434, dealing with the history of Poland in general, and with the monastery in particular. They are divided into two major parts, the first of which (947–1388) was copied as a whole from an earlier source, while the second was compiled by many authors, drawing upon numerous sources and individual experience. They contain materials originating from the lost *Annales Polonorum* and a short popular poem dealing with the Tannenberg victory over the Teutonic Knights. The manuscript of the *Annales Miechovienses* was destroyed in 1944, but photographs have survived and were used for the BUDKOWA edition.

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JACEK SOSZYŃSKI

Annals of Multyfarnham

13th century. Ireland. The Franciscan Latin annals which bear the name of the Franciscan house at Multyfarnham, in Westmeath (ca 1268) are in Dublin, Trinity College, ms. 347. Earlier entries are similar to the fragmentary Latin annals in the Black Book of Christ Church, Dublin, but from 1261 to 1274 the text is a contemporary record.

The first mention of these annals in a Trinity College catalogue names them as the Annals of Multyfarnham but this is qualified by the words, *ut putatur*. The annals are contained in a Franciscan *vade mecum* which ended up in the library of Sir Francis Shane, who is known to have sacked Multyfarnham.

The author is Stephen de Exonia (Dexter) who according to the annals was born in 1246 and *indutus est* into the Franciscan order in 1263. The annals principally mention Richard de Exonia of Louth who, in the second half of the 13th century received land in Connacht and had a castle at Athleague in 1271 and was given custody of the king's castles of Roscommon and Rindown in 1302 and 1304. The annals recount his three marriages, the birth of his son, John, and his assumption of the position of Justiciar of Ireland, during the absence

of Robert D'Ufford in England. Richard was presumably of the same family as Stephen de Exonia. The work is a valuable source of information for the west of Ireland from ca 1261 to its end in 1274.

Two important events occurred in 1274, one in church life and one in civil life, and Stephen could easily have become involved in either event. In 1274, after the general council of Lyon, Pope Gregory X sent letters, dated 13 Nov 1274, to the provincial ministers of the Franciscan order bidding them to preach the crusade. The volume which contains the *Annals* is primarily a preaching handbook and if it was the property of Stephen, then he was a preacher or about to become one. Also in 1274, Aedh O'Connor, king of Connacht, died and there was a challenged succession. If the king desired a report concerning the state of the royal cantreds then Stephen would be an eminently suitable messenger. A letter of 1275 from the justiciar, Geoffrey de Genville, to the king, informs him that, *frere Estevene de Excester*, who had been sent to report on the state of Ireland, had returned, and a brother Stephen of Exeter of the order of Franciscans claimed for his expenses in coming from Ireland to the king in England regarding affairs of the king. The evidence suggests that the Stephen referred to was the annalist Stephen de Exonia.

Two previous owners are suggested by the presence of notes in the first quire of the volume. On folio 1 a Latin inscription states that the book was the property of friar John Knock, and that he had lent it to John Hothum, rector of Cloughran. Furthermore, if anyone deleted the note he was to be accursed. Such a strong tone suggests that the book was indeed returned to the Franciscans.

The manuscript is also of interest for the two scripts used by Stephen (bookhand and courthand), and for its other contents, including an Augustinian rule, works on prophecies, the apocryphal letter to Abgar, items on the vices and virtues, sacraments, marriage, and so on.

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BERNADETTE WILLIAMS

Annals of New Ross

14th century. Ireland. Monastic annals in Latin. The port of New Ross, near Wexford, was a 12th-century "new town", later possessing houses of Franciscan and Augustinian friars. The annals associated with it, which fill six pages of the edition, are found in Dublin, Trinity College, E.30.20. They were published in 1849 with the far better known chronicle of John → Clyn.

Like Clyn, they cast light on 14th-century Irish turbulence, particularly that of Maurice fitz Thomas, first Earl of Desmond (d. 1356). In 1341–46 he led the Anglo-Irish lords in resistance to the English policy of the viceroys. Yet the New Ross annals report how in 1329–30, having received Kerry as a palatine, he co-operated with government troops to suppress unruly Irish chiefs. They state later how in August 1331 the Justiciar of Ireland had Desmond arrested; in early 1332 he also seized some of his accomplices; but in June 1333 the earl was released, on bail, from Dublin Castle. He then and in 1336 made war on Brian Ó Briain, his old friend and comrade in pillage and political murder. (In 1355, in what James Lydon called "a fantastic end to a career of treason, rebellion, and crime", Desmond became Justiciar of Ireland.) The *Annals of New Ross* thus serve to show early stages in the long decline of English power in Ireland.

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ANDREW BREEZE

Annales Palidenses (Annals of Pöhlde)

12th century. Northern Germany. World chronicle in Latin prose, written at the monastery in Pöhlde (Lower Saxony) before 1197 by a Premonstratensian cleric. Pöhlde was an imperial palace of the Ottonian era, but the despite their title, the *Annals* pay very little attention to its history. The text commences with extensive adaptations mainly from → Honorius Augustodunensis

and → Ekkehard of Aura, continued from 469 on by an otherwise unknown Theodorus. Later parts are based on → Paul the Deacon, and the annals end with the downfall of Duke Henry the Lion in 1182. The annals contain remnants of a lost Saxonian imperial chronicle. The earliest tradition of the older *Vita Mathildis* is also used: the monastery was founded 946/50 by Mathilde, wife of Henry I. The *Annals* have always been well known for their anecdotal richness, such as the earliest source for the story of "Heinrich der Vogler" (King Henry I), which was borrowed for his *Pantheon* by → Gottfried of Viterbo. They describe dozens of miracles, prophecies, and natural catastrophes associated with the lives of the German emperors. The original manuscript was identified only in 1877 (Oxford, Bodleian Library, ms. Laud misc. 633), so the PERTZ edition uses a 17th-century transcript. The annals were later used and partly translated in such chronicles as the → *Sächsische Weltchronik*.

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THOMAS SCHAUERTE

Annales Parchenses (Annals of Park)

12th–13th centuries. Low Countries. Latin annals of the Premonstratensian Park Abbey, near Leuven, Duchy of Brabant, which were first compiled ca 1140–48, then maintained up to 1210; sporadic additions thereafter, the last of which is an entry for 1458. They run from the birth of Christ until 1140/8. Although the early sections are universal in scope, those that cover the central Middle Ages and beyond reveal a strong interest

in regional and institutional history. Information is given on the dukes of Brabant, the counts of Gelre, Flanders and Luxembourg, the bishops of Liège, the city of Leuven, the Premonstratensian abbeys of Ninove and Heilisse, and, finally, the history of Park Abbey itself. Sources for the first compilation are the universal chronicles by → Sigebert of Gembloux and some of his continuators, → Frechulf of Lisieux, → Marianus Scotus and → Regino of Prüm, and a number of monastic annals from the region. The *Annals* were subsequently used in → Baudouin of Ninove's *Chronicon* and in a number of historical texts of minor interest. The original text has been preserved at the beginning of the second volume of the *Bible of Park Abbey* (London, BL, add. ms. 14788–90).

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STEVEN VANDERPUTTEN

Annales Paulini

1325–50? England. Anonymous Latin prose continuation (1307–41) of a short version of the *Flores historiarum* of → Roger of Wendover et al. STUBBS argued that it was the work of a single author, but RICHARDSON thought it had been awkwardly assembled by multiple authors from multiple sources. The first section, focussed on Westminster Abbey 1307–08, has been deemed important for its evidence of Edward II's coronation—to GRANSDEN a detailed and obviously eyewitness account, but to RICHARDSON of doubtful reliability. The later sections are centred on London and St. Paul's Cathedral—hence the title supplied by STUBBS. The second section (1309–20) reports unimportant and unrelated matters of local interest; the third (1321–31) transcribes some Guildhall documents (including some otherwise unknown); the fourth (1332–41) is largely a rehash of Adam → Murimuth's chronicle. There is one manuscript: London, Lambeth Palace

Library, ms. 1106 (14th century). This should not be confused with the similarly named → *Annales Sancti Pauli*, also a *Flores historiarum* continuation, but a century earlier.

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DAN EMBREE

Annales Pegavienses (Annals of Pegau)

post 1156. Germany. Written by an anonymous scribe in Pegau, near Leipzig, this Latin chronicle is part of the codex which also contains the *World Chronicle* of → Ekkehard of Aura and the → *Chronicon Gozecense*. The first part of the *Annales*, also known as *Gesta [Vita] Wigberti*, ends with the year 1124 and charts the history of the monastery of Pegau and the deeds of its founder, Wiprecht of Groitzsch, the later margrave of Lausitz, and his descendants. The annalist focuses on reporting all important local events such as the foundation of the Benedictine monastery of St. Jacob in 1091 and the short history of Wiprecht's ancestors, as well as copies of two important charters given to the monastery (charter of protection from pope Paschal II from 1104 and the charter about the assignment of tithe to the monastery from 1105). Since the main function was to describe the life of Wiprecht and his devoutness, imperial issues were mostly treated in reference to Wiprecht. For the first part the annalist presumably used no other sources but oral tradition and eyewitnesses. The main source for other reportings before 1149, when the main part of the chronicle ends, was the *Annales Erphesfurtenses Lothariani*. The three continuations of the *Annales* by other anonymous scribes until 1227 (1140–81, 1182–90, and 1191–1227) show remarkable affinity to the → *Annales Magdeburgenses* and → *Annales Palidenses*. manuscripts: Leipzig, UB, ms. 1325 (autograph); Zeitz, Stiftsbibliothek, 2^o ms. perg. lat. 1. (only entries for 1176–98).

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LEILA WERTHSCHULTE

Annali e cronaca di Perugia

[Brevi annali della città di Perugia]

14th century. Italy. The earliest-known history of Perugia, written in the local Italian dialect, covers the period between 1191 and 1336. Presented in a year-by-year format, it reports on the names of the city leaders, the activities of popes of the time, and Perugian military struggles on behalf of the Guelf party. The work begins as a listing of the town podestà and council members until the year 1245, after which time the entries include information from beyond Perugia, particularly concerning the ongoing Guelf-Ghibelline contest between Northern Italian city-states. After the year heading for 1281, each date rubric is repeated several times to introduce all events which occurred during a certain year, and the entries expand to offer details on the Perugia's battles against the nearby cities, such as Arezzo, who opposed Guelf rule. Because it was written on high-quality parchment in different scribal hands, referred to several municipal and notarial documents as sources, and offered an orthodox rather than personalized political stance, scholars believe it was an official history written at the request of the town's governing body, the Perugian city council. The unique manuscript is Rome, Biblioteca Nazionale Centrale Vittorio Emanuele, ms. 871.

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LAURA MORREALE

Annals of Plympton

[Annales Plymptonienses]

12th century. England. Annals of the Augustinian priory of Plympton (Devon), preserved in BL, add. 14250 (12th century). They consist of two short tables of events, one from AD 1 to 81 and the other from 1066–1177, added to the final folios of the priory's copy of → Bede's *Historia Ecclesiastica*, a book given to the priory shortly after it was founded in 1121. The second set of annals are a mix of local news, ominous occurrences (e.g., the moon turned red for a time in 1136, the year after Stephen became king), national problems (struggles against Stephen) and even international news (a battle in Spain in 1153).

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EDWARD DONALD KENNEDY

Annales Poloniae Minoris

(Annals of Małopolska / Lesser Poland)

[Annales Polonorum (Annals of the Poles)]

15th century. Poland. A group of four Latin late medieval annals of Franciscan origin, edited under the common title. While BIELOWSKI sees them as one work in four recensions, DRELICHARZ views them as four separate but related works.

In content they are parallel, running from the time of the baptism of Poland (966) until the 15th century, with separate continuations. They tell in narrative manner the history of the Piasts, but after the partition of Poland they concentrate mainly on the rulers in Kraków, with additional notes of Great-Polish origin derived from the lost annals of Franciscans from Kalisz. There are also

notes about church questions, unexpected natural phenomena, and events abroad. From the 14th century onwards they describe the politics of the unified Kingdom. The main sources were the lost Franciscan *Little Polish Annals*, which in turn are based on the → *Annales capituli Cracoviensis*, mixed with several narrative sources, principally the hagiography of St. Kinga and Salomea, and the imperial and papal chronicle of → Martin of Opava.

The four texts each survive in a single manuscript: the Kuropatnicki Codex (Warsaw, BN, No. 3003 I, 15th century—a historical collection made for the Observants of Lublin); the codex of Jan → Dabrówka, known as the Lubliń Codex (Warsaw, BN, No. 3002 IV, 15th century); the Codex of Konrad → Gesselen known as the Königsberg Codex (Berlin, Geheimes Staatsarchiv, OF 273, 15th century); and Codex of Piotr Szamotulski or Heilsberg Codex (Warsaw, BN No. 8006, written 1469–71 in Trzemeszno). In three of these (but not in Gesselen's codex) the annals are transmitted together with the → *Chronica Polonorum auctoris incerti dicti Dzierzwa*.

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RYSZARD GRZESIK

Annals of Portugal

late 11th to early 13th century. Portugal. A complex of texts produced in Benedictine monasteries of Coimbra to enhance the prestige of their religious houses and of the monarchy.

The annals known as *Chronicon Laurbanense*, compiled ca 1118 in the Benedictine monastery of Lorvão, were written in order to enhance the relevance of that monastery, of strong mozarabic tradition, in the reformist Coimbra of the days which followed the crisis of 1111–18. It lists all the abbots of Lorvão and adds six entries on some of the most important events related to the lives of those of the Asturo-leonese kings who granted privileges to the monastery, from 878 to 1109.

The so called *Annales Portucalenses Veteres*, produced in the *scriptorium* of the Regular Canons of Santa Cruz of Coimbra, (first half 12th–13th century), although compiled from previous annals, reflect, as DAVID remarked, the design of enhancing "Portuguese" rule in the area. Whether they preserve the memory of the noble patrons of the Northern monasteries, of the Asturian ancestry of the region of Coimbra or of the deeds of the first Portuguese King, they all seem to aim at constructing the record of the presence of a specific dominion in this region. The support for the new Portuguese Kings, which Santa Cruz had embraced since 1131, would prove instrumental for the monastery, the cathedral, and the elites of Coimbra just as much as it would for the rising monarchy.

The transmission of the texts is very complex and authors do not seem to be in agreement, either on the terminology for naming the different versions or on the *stemma* of the texts itself. It is nevertheless possible to recognize the incorporation of annals composed in earlier times, allegedly in the monasteries of Santo Tirso and Grijó, and of extracts taken from → *Crónica Mozarabe of 754*, the *Annales Martyrum* or the → *Chronica Albeldense*. It is also possible to determine which of the texts have influenced later copies. Three sets of annals are detectable. The first incorporates the royal list of Alfonso II, proceeds via the Muslim conquest of Coimbra in 987, to that of Santarém, in 1111. A second set, identical to the first, continues the entries up to 1168, and uses fragments from other external sources. Derived from these first two sets of annals is the so-called *Chronica Gothorum*, which extensively amplifies the information given in the previous two versions, and continues them to 1185, the year of the death of Afonso Henriques. This last version has allowed some authors to identify the alleged vestiges of a lost *gesta* of Afonso Henriques.

Texts are preserved in Lisbon, Torre do Tombo, Lorvão, Cod. 49; Lisbon, Biblioteca Nacional de Portugal, Reservados, ms. Alcobacenses, Alc. 116; Porto, Biblioteca Municipal, Manuscritos de Santa Cruz, 4; Porto, Biblioteca Municipal, Manuscritos de Santa Cruz, 86; Madrid, Biblioteca Complutense, 134.

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MARIA JOÃO BRANCO

Annales Pisonienses

(Annals of Bratislava) [Chronicon minor Pisoniense; Annales veteres Ungarici (Old Hungarian annals)]

ca 1192–5 and 1203. Hungary. Latin. Written in northern Hungary, possibly at the Benedictine monasteries Deáki (now Diakovce, Slovakia) or Boldva. The name *Annales Pisonienses* merely reflects the fact that the manuscript (Budapest, Országos Széchényi Könyvtár, MNy 1) lay in Bratislava from the mid-13th century until 1813. The annals cover the years 997–1203. The content, which fills only four pages, is divided into two parts: until 1187 it is of a nationwide (dynastic) character, while the years 1195–1203 have a local focus. The text was based on older, lost Hungarian annalistic records in either the royal church in Székesfehérvár or the Benedictine abbey in Pannonhalma, and is regarded as particularly valuable because of its information about the 11th century. Inaccuracies in the chronology of the section 1145–87 are believed to be copying errors.

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LESŁAW SPYCHAŁA

Annales Praedicatorum Vindobonensium

(Annals of the Dominicans of Vienna)

late 13th century. Austria. Latin prose chronicle from the Dominican monastery in Vienna. It encompasses the years 1025–1283 and was twice translated into German in the late 14th or early 15th century. The Latin text and the translation differ in various aspects, and indeed the two German translations also do not directly relate to each other (cf. MOLNÁR 2009; KLEBEL 1923). More extensive research in manuscript tradition and source criticism, however, remains a desideratum. Generally, the chronicle's scope is markedly wider than just the history of the local Dominicans, which makes it of interest also for the medieval history of Vienna, Austria, and even Hungary. There is one extant manuscript of the Latin text: Munich, BSB, clm 21549; the German manuscripts are: Budapest, Országos Széchényi Könyvtár, Codex germanicus 17; Leipzig, UB, Rep. II 116-a.

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HIRAM KÜMPER

Annales Quedlinburgenses

11th century. Germany. Latin world chronicle joined with monastic annals, written in Quedlinburg in Saxony. The text was composed in two

phases, the first between 1008 and 1015 (partly contemporarily with the events described), and the second after 1020, perhaps by 1030. The place of writing, Quedlinburg Abbey was a well-known house of secular canonesses, a foundation of the Ottonian dynasty. Female authorship is assumed but difficult to prove.

The first part has the features of a universal chronicle, based mainly upon the chronicles of → Jerome, → Bede, and → Isidore, largely mediated through the *Annales Hersfeldenses* and the (lost) *Annales Hildesheimenses maiores*. A special interest of the author is Old German sagas. From 702 an annalistic order is used, but from 984 the author uses information known from her own experience. This is the most valuable part of the work. The author sympathizes with Ottonian emperors, especially Otto III. The estimation of the policy of emperor Henry II remains severe until 1020, when a change of attitude takes place. The text gives much information on the Polish ruler Boleslav the Brave (who is criticized by the author), and, more generally, about the situation of the Slavic countries and tribes around 1000. It is worth mentioning that in the *Annales* the names of Lithuania and Polonia make their first appearance. The text became an important source for the contemporary chronicler → Thietmar of Merseburg and for → Annalista Saxo in the 12th century.

The sole existing manuscript is Dresden, Sächsische Landesbibliothek–Staats- und Universitätsbibliothek, Q 133), a 16th-century codex. The last note included here refers to 1025, but possibly the author continued to write until 1030. Serious gaps and interpolations exist in the text.

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MICHAL TOMASZEK

Annales regni Francorum (Annals of the Frankish realm)

8th–9th centuries. Germany. Semi-official set of Latin royal annals, compiled around 788 for the years 741–88, then continued year by year from ca 795 until 829, probably at Aachen. Written by members of the Frankish royal chapel, loosely supervised by the archchaplain. Because of an early manuscript associated with the Benedictine

monastery in Lorsch (Hessen), the annals were at first known and edited as *Annales Laurissenses maiores*.

The original compiler used several sets of minor annals (including the → *Annales Laureshamenses*) and the continuation of the → Fredegar chronicle. Whereas the parts for 741–95, 807–20 and 820–29 are possibly each by a single author, the section for 796–806 bears signs of repeated changes of authorship. The annals come close to being an official historiography, glossing over or ignoring setbacks and, especially in the first parts, focussing strongly on the movements and actions of the king, whose whereabouts at Easter and Christmas are reported regularly. Nevertheless, the annals were neither restricted to a court audience, nor did they deny the Frankish aristocracy's contribution to the Carolingian success story as depicted here. From the last years of Charlemagne's reign the narrative develops more and more towards a full-fledged history of the empire itself.

The court was possibly directly involved in the annals' wide dissemination, mirrored in the abundance of manuscripts from no less than four manuscript classes, A–D. (A fifth class, E, forms the → *Annales qui dicuntur Einhardi*.) The most important complete manuscripts are Paris, BnF, lat. 10911 (first half 9th century) and Vienna, ÖNB, cod. lat. 473 (ca 869). Functioning as a kind of "collective memory" for the Frankish aristocracy, the annals served as a model for numerous later works of their kind and were transcribed among others in the → *Annales Mettenses Priores* and the → *Annales Fuldenses*, in Einhard's *Vita Karoli*, in the → *Chronicon Moissiacense* and in the chronicles of → Ado of Vienne, → Regino of Prüm and → Frutolf von Michelsberg, as well as being continued in the → *Annales Bertiniani* and reworked for 741–801 in the *Annales qui dicuntur Einhardi*. First (incomplete) printing by Henricus Canisius (Ingolstadt 1603).

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SÖREN KASCHKE

Annales Ricardi Secundi et Henrici quarti

14th century. England. One of the fullest accounts of Richard II's deposition, written in Latin and English. These occur only as items 2 and 3 (covering the years 1393–1406) of Cambridge, Corpus Christi College, ms. 7, which form part of Thomas → Walsingham's *Chronica maiora*. However, since the manuscript once belonged to William Wintershill, a contemporary of Walsingham's, who as the abbot's senior chaplain might have witnessed some of the events described, it is possible that Wintershill wrote the *Annales*, possibly with the help of notes provided by Walsingham. The traditional attribution to Walsingham has also been challenged on the grounds that nothing about the *Annales* points solely to Walsingham, and the account of the transitional years from Richard II to Henry IV is in fact more detailed in the *Annales* than in any of Walsingham's authentic chronicles. Many of the official documents from Richard's trial, including, in English, the deposition declaration, are quoted in the *Annales*. Decidedly Lancastrian in sympathy, the *Annales* buttress Henry's claim by the inclusion of prophecies of Richard's demise. One of these is a rhyme in English and Latin regarding Richard's counsellors Bushy, Bagot and Green, which is not found elsewhere.

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Literature: J.G. CLARK, "Thomas Walsingham Reconsidered: Books and Learning at Late-Medieval St. Albans", *Speculum*, 77 (2002), 832–60.

MICHAEL TWOMEY

Annals of Rievaulx

[Rievaulx Chronica de Anglia]

mid-12th century. England. Short anonymous Latin chronicle of England, little more than annals, from the Cistercian abbey of Rievaulx, Yorkshire. Covers years 162–1120s. Focuses on church history and royal genealogy (see → Genealogical

Chronicles in English and Latin). The chronicle starts as an account of England's Christian history from the arrival of the English, then tells of Augustine's arrival, the appointment of bishops in York, and of the Irish missionary and bishop Aidan and his establishment of the Lindisfarne church. Sources are → Bede's *Historia Ecclesiastica*, → John of Worcester's chronicle, and → William of Malmesbury's *Gesta Pontificum*. The text emphasizes bishops and dioceses, discussing the establishment of bishoprics, the York/Canterbury primacy dispute, and holy men such as Paulinus and Oswald. From the 11th century, royal genealogy receives more attention. Manuscript: BL, Cotton Vitellius ms. C.viii.

Bibliography

Text: F. LIEBERMANN, *Ungedruckte Anglo-Normannische Geschichtsquellen*, 1879, 15–24 [partial].

ELIZABETH FREEMAN

Annála Ríoghachta Éireann (Annals of the Kingdom of Ireland) [Annals of the Four Masters]

17th century. Ireland. A compilation in Irish with some original sections, but preserving much medieval material. These annals, which are in Irish, extend from the earliest times to 1616. The original compilation was made in 1632–36 at a Franciscan house on the River Drowse (in south County Donegal) by Mícheál Ó Cléirigh and others. The appellation "Four Masters", though traditional, is a misnomer. Ó Cléirigh had more than three co-workers, who included Conaire Ó Cléirigh, Cú Choigcríche Ó Cléirigh, Fear Feasa Ó Maoil Chonaire and Cú Choigcríche Ó Duibhgeannáin. Their patron was Fearghal Ó Gadhra, lord of Coolavin (in south County Sligo).

The project, devised by the Irish Franciscan community at Leuven in the Low Countries, had a religious and patriotic aim. By bringing together previous annals it would correct the image (promulgated by non-native historians) of the Irish as illiterate barbarians. With the copying of other manuscripts (especially of saints' lives) by Ó Cléirigh and his associates, it has been seen by some as a rescue operation for native Irish culture before the final 17th-century collapse of the Gaelic polity. A radically different view was put forward by BREANDÁN Ó BUACHALLA; this sees

Ó Cléirigh and his associates as seeking to furnish a new ideological underpinning for the "kingdom of Ireland"—a term they included in the title of their great work—in the light of the new circumstances in which the people of Catholic Ireland (whether of Gaelic or "Old English" origin) found themselves in the early decades of the 17th century.

Although the annals were to have been published at Leuven after completion (probably in Latin translation), nothing appeared in print until the 19th century. As the first proper edition of Irish annals to be published (in a great seven-volume, heavily annotated edition by JOHN O'DONOVAN), the *Annála Ríoghachta Éireann* then gained ascendancy over other chronicles, and are still the best known of all such Irish collections, with their warm patriotism appealing to modern Catholic nationalism. In his dedication of the work to Ó Gadhra, Ó Cléirigh declares that "nothing is more glorious, more respectable, or more honourable (for many reasons), than to bring to light the knowledge of the antiquity of ancient authors", and still more so for Ireland since her people "have passed under a cloud and darkness, without a knowledge or record of the death or obit of saint or virgin, archbishop, bishop, abbot, or other noble dignitary of the Church, of king or of prince, of lord or of chieftain..."

The ethos of his compilations was looked at with a somewhat cold eye by the Patrician scholar R.P.C. HANSON, who declared that there is "almost no curious story or fancy which they do not embody". On the other hand, perhaps as many as six of the sources mentioned in the preface are now lost, so the present text is a unique authority for much information, especially for the period after 1500.

Two two-volume autograph copies of the *Annála* were made, one for Ó Gadhra and one for the Franciscans at Leuven. The volumes of these sets are no longer housed together, but the sets have been reconstructed as follows. The "Ó Gadhra set" is incomplete because of lost folios from the beginning of the second volume: manuscript C (Dublin, Royal Irish Academy, C iii 3 (1220)) runs from AM 2212–AD 1171; the lacuna between the surviving volumes represents missing years 1172–1334; and manuscript H (Dublin, Trinity College, H.2.11 (1301)), covers AD 1334–1605. The "Louvain set" is today represented by three codexes, as the second has been split: manuscript A (Dublin, University College, Franciscan ms. A 13), which was until recently in the Francis-

can library at Killiney, covers AM 2242–AD 1169; manuscript P1 (Dublin, Royal Irish Academy, 23 P 6 (687)) covers 1170–1499; and manuscript P2 (Dublin, Royal Irish Academy, 23 P 7 (688)) covers 1500–1616.

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ANDREW BREEZE
NOLLAIG Ó MURAÍLE

Annales Ripenses (Annals of Ribe)

early 14th century. Denmark. Latin. The Annals, which run to 1324, have been localized to the cathedral of Ribe in southern Jutland (Denmark) because of their distinct entries about the Ribe bishops Tyge (d. 1288) and Christiern (1288–1313). They may have been begun on the latter's initiative. The bulk of the material is derived from the → *Annales Ryenses*, but some material is related to the → *Annales Lundenses* and the → *Chronicon Sialandie*. The text is only transmitted in post-medieval copies.

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Text: E. KROMAN, *Danmarks middelalderlige annaler*, 1980, 254–67.

Literature: *RepFont* 2, 323.

LARS B. MORTENSEN

Annales Rodenses (Annals of Rolduc)

12th century. Low countries. Latin chronicle of the Augustinian abbey of Rolduc or Kloosterrade, in present-day Kerkrade, Limburg (Belgium), written in several stages by the principal scribe, responsible for the annals for 1104–52, and at least two different continuators, all in or around the 1170s.

The original author relied primarily on a probably local source, which he held in common with the Frutolf-continuatio of → Ekkehard of Aura and the → *Annales Aquenses*; another source was shared with the *Annales Floreffenses*, the *Annales S. Jacobi Leodienses* and the → *Annales Egmondenses*.

The chronicle was continued to 1700 by abbot Nicolaus Heyendal (1712–33), who produced two copies of the work and gave it its title, meant to refer its final version including his own continuation. An earlier title, from the archive inventory, is *Historia foundationis abbatis Rodensis ab anno 1104*; the chronicle's original author calls it a *narratio*.

The autograph manuscript (olim Berlin, SB, ms.lat. fol. 365) is now in Maastricht, Rijksarchief in Limburg (without shelfmark), where a fragment of a French translation from the early 16th century is also kept.

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SJOERD LEVELT

Annals of Roscrea

17th century. Ireland. Latin monastic annals. The town of Roscrea in north County Tipperary had houses of Augustinian canons and (by 1477) Franciscan friars. The annals of Roscrea are regarded as of minor importance by historians, who have generally made scant use of them. Although neglected by many, they still provide useful evidence for the diocese of Killaloe, in which Roscrea was a centre for both lay and ecclesiastical government. They were thus used by GWYNN and GLEESON in an exemplary history that sums up many themes of the medieval Irish church, above all on diocesan administration as it concerned

the "two nations" of native and Anglo-Irish in the later middle ages. DANIEL MC CARTHY has argued that the title *Annals of Roscrea* is a misnomer; instead it is—like the → *Annals of Tigernach* and the → *Chronicum Scotorum*—a representative of part of the → *Clonmacnoise Chronicle* at an earlier stage in its history than either *Tigernach* or the *Chronicum*.

The annals are preserved in Brussels, KBR, 5301–20, fol. 97–162, which was copied by a Franciscan friar, Brendan O'Connor, in 1641–2. O'Connor indicates that the work is a truncated version of a now-lost work by a Rev. D. Cantwell, of whom nothing is known. The 1958 edition gives only the post-Patrician section of the text, omitting the first 25 pages out of a total of 65.

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ANDREW BREEZE
NOLLAIG Ó MURAÍLE

Annales Rosenfeldenses

[Annales Harsefeldenses]

12th century. Germany. Latin chronicle written in the Benedictine monastery of Harsefeld (formerly called Rosenfeld or Rossevelde, near Stade, Lower Saxony). Only one part is extant for the years 1057 to 1130, known from a fragment of a poor-quality 14th-century manuscript from St. Michael's monastery, Lüneburg, which survived as an early modern book cover. This was burned in 1943; olim Hanover, Niedersächsische Landesarchiv, Hauptstaatsarchiv ms. B Nr. 117.

Because of the problematic transmission, questions of sources or later uses are difficult to resolve. It seems clear, however, that the annals made—probably indirect—use of the → *Chronicon Wirziburgense* up to 1099. On the other hand, the annals in turn were drawn upon by the → *Annales Magdeburgenses*, → Albert of Stade, → Honorius Augustodunensis and the → *Annalista Saxo*. Compared with the passages taken over by these works, the surviving fragment reveals many errors and gaps. The original must have been better in quality and contained more

information about the monastery and the counts of Stade. The annals are the only historical writing in the diocese of Bremen for the 12th century and are thus a unique but lowly source for the Investiture Controversy.

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JAN ULRICH BÜTTNER

Annales Rotomagenses

(Annals of Rouen)

late 11th century. France. Latin universal history with special emphasis on Normandy and England, probably written in Rouen. The *Annales Rotomagenses* were greatly indebted to the *Annales de Saint-Bénigne de Dijon*, possibly transported to Normandy by William of Volpiano, who was abbot of St. Bénigne before becoming abbot of Fécamp. The original compilation, running to the end of the 11th century, is now lost, but expanded versions survive. Those closest to the original can be found in three 12th-century (or early 13th-century) continuations from southern England (London, BL, Cotton Claudius C. IX, Cotton Nero D II, fol. 234–7; and Royal 4 B VII, fol. 194), as Cotton Claudius C. IX well as in the *Annales Uticensis* (Annals of Saint-Evroult). Fragments from the *Annals* were also compiled and engrafted into the works of → Robert of Torigni, and also into the *Annals of Caen* and the *Annals of Saint Wandrille*. From in the 13th century, some continuations of the *Annals* have come to be referred to as → *Chronicon Rotomagense*. *Editio princeps* by Philippe Labbe, 1657.

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CRISTIAN BRATU

Annales Ryenses

[Annals of Ryd, Rydärbogen]

late 13th century. Denmark. Latin with later Danish translations. The earliest extant version of these annals, in Latin, ends with 1288 and was probably composed shortly thereafter in the Cistercian abbey of Ryd, close to Flensburg (in present-day Germany). The Latin text presents a continuous history of Denmark beginning with the eponymous King Dan and ends just after the dramatic events of 1286 when King Erik Glipping was assassinated. A strong anti-German tone pervades the *Annals of Ryd*, as found in a number of other Danish literary pieces from the late 12th and the 13th centuries—perhaps sharpened here because of the abbey's proximity to the Empire.

The basis for the older part is → Saxo Grammaticus' *Gesta Danorum*, but from the death of Sven Estridsen in 1074 the annalistic principle takes over and gradually the text draws on other annals like the → *Annales Lundenses*. The Annals appear to have become very popular: not only is the extant Latin version (Hamburg, StB, 98 b) a copy of a probably more extensive original, but no less than three independent Danish adaptations exist, one updated to 1296, one to 1314, and the last breaking off at 1226 (Copenhagen, Kongelige Bibliotek, Mscr. Ex. don. var. 3, 8°; Stockholm, Kungliga Biblioteket, Holm. K 4; Copenhagen, Kongelige Bibliotek, NKS 606 8°). The *Annals of Ryd* were used in Sweden, Iceland and Northern Germany, and formed the source for the important 14th-century → *Chronica Iutensis*.

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Text: E. KROMAN, *Danmarks middelalderlige annaler*, 1980, 149–253.

Literature: *RepFont* 2, 325f.

LARS B. MORTENSEN

Annales Sancti Amandi

8th-9th century. France. Carolingian annals from the Benedictine abbey at Saint-Amand-les-Eaux (Département Nord). These Latin annals appear to be the work of three authors, who cover the years 687-770, 771-91 and 792-810 respectively. They have text in common with the *Annales Tiliani*, *Annales Laubacenses* and *Annales Petaviani*, all of which are similarly brief *Annales minores*. They appeared in a now lost manuscript of → Bede's *De ratione temporum*.

Two minor annalistic compositions from the same abbey are the *Annales Sancti Amandi breves*, marginal notes in an Easter table from the birth of Charlemagne to the death of Lothar (Ghent, UB, 224, fol. 65^v-69^v, 8th century) and the *Annales Sancti Amandi brevissimi*, just ten entries covering the years 760-96 (Valenciennes, Bibliothèque Municipale, 73 [olim 66], fol. 152, 12th century).

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GRAEME DUNPHY

Annales Sanctae Crucis Polonici

[*Annales Mansionariorum Cracoviensium*; *Excerpta cronice Polonorum*; *Rocznik świętokrzyski*]

1399/1400. Poland. Latin national annalistic chronicle, begun after 16 August 1399 in the royal chancellery in Kraków, most probably by the notary Mikolaj Trąba. In 123 extensive annalistic notes he presents the events of Polish history from 966 to 1399. The first part, covering the history up to 1283, is an adaptation of the *Annales capituli Cracoviensis dicti breves* supplemented and

extended with information from other sources, notably the *Annales Polonorum deperditi*, *Catalogi episcoporum cracoviensium*, *Vita maior S. Stanislai*, *Miracula S. Adalberti*, → *Chronicon Hungaro-Polonicum*, → Martin of Opava, *Calendarium Wladislaviense* and legends. The earlier sections contain numerous errors; more precise and plausible information appear around 1370. There are 13 copies from the 15th century or later, containing various continuations. The best, on which later editions were based, was the 16-page Krasiński manuscript of the 15th-century, which was burned by the Germans in Warsaw in 1944; photocopies have survived.

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MAREK DERWICH

Annales Sancti Edmundi

early 13th century. England. Anonymous chronicle in Latin prose, probably composed by a monk at the Benedictine abbey of Bury St. Edmunds. Runs from AD 1 to 1212. Until 1199 it offers an undistinguished compilation mostly from known sources (a catalogue of popes and emperors, → Ralph of Diceto), but the account of the years 1200-12 is of some independent value for affairs of the abbey and the court of King John. This section is in part derived, according to GRANSDEN, from a lost chronicle also used by → Roger of Wendover. The text breaks off in mid-sentence at the end of the unique manuscript, London, BL, Harley ms. 447 (13th century).

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DAN EMBREE

Annals of St. Mary's, Dublin

[*Annales monasterii beatae Marie Virginis iuxta Dublinum*]

15th century. Ireland. Latin monastic annals. The Cistercian Abbey of St Mary, of which little remains except for fragments of its chapter house (later a warehouse cellar), lay on Little Mary Street, north-east of the Four Courts, Dublin. Its annals, beginning with the birth of Christ, were compiled in the late 14th century by a monk with "access to a formidable array" (A. F. FLETCHER) of native and non-native sources. The result draws on *Expugnatio Hibernica* by → Gerald of Wales, the → *Winchcombe Chronicle*, Bernard of Clairvaux's life of St. Malachy, and historical writings by → Roger of Howden, → Henry of Huntingdon, → William of Malmesbury, and Ranulph → Higden.

Different stages in the growth of the annals may be traced. They contain entries with no known source for 1074, 1084-85, and 1095, on Dublin's earliest archbishops. AUBREY GWYNN in 1946 dated their original compilation to 1230-40, when material from an 11th-century chronicle of Holy Trinity Priory was amalgamated with non-Irish entries in the → *Annals of Christ Church*. This 13th-century text was revised to produce our final version in the late 14th century.

The text survives in a unique manuscript, Dublin, Trinity College, ms. 175, which COLKER took to be the holograph of the scribe Thomas → Case, who finished it on 25 May 1427; but FLETCHER thinks on palaeographical grounds that it may be a copy done some twenty years later. It follows a text (in the same hand) of the chronicle of → Martin of Opava. In the 17th century the annals were used by Sir James Ware, who gave them their present name. His copy in what is now London, BL, add. 4787 preserves parts now lost in the original manuscript.

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ANDREW BREEZE

Annales Sanctae Mariae

Ultrajectenses

[*Utrechtsche Kroniek*]

12th century. Low Countries. Latin annals of Utrecht covering the period 539-1138, containing information on the history of the diocese of Utrecht and the Chapter of St. Mary's, incorporating now lost annals from the cathedral chapter of Utrecht. The Annals of St. Mary's is one of the few authentic writings from the northern Low Countries written before 1200 to have survived.

The text up to 1130 is written in a lapidary style and to a considerable extent based on an Utrecht annalistic tradition which presumably had its origins in the Cathedral Chapter. Other traces of this tradition can be discerned in the → *Annales Egmondenses*. The text for 1130-8, written by a canon of St. Mary's in Utrecht, is more detailed and written in a personal style. The work ends with the election of Conrad of Hohenstaufen as King of the Germans in 1138. It was subsequently expanded with several additional items by different 13th-century writers.

The text has been preserved in the *Liber capituli* (The Hague, Museum Meermanno Westreenianum, 10 B 17, fol. 2^v-7^v), written in 1138 in commemoration of Dean Otto (d. 1130) and replacing older texts that were damaged during political turmoil in 1133.

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ANTHEUN JANSE

Annals of St. Neots

[*East Anglian Chronicle*]

dating disputed: 1020?-1140? England. This Latin chronicle covering 60 BC-AD 914 begins

with Roman and early Christian era but emphasizes history of early Anglo-Saxons supplemented by events from Frankish history. It is an anonymous compilation of excerpts from mostly known sources: the West Saxon regnal list; an otherwise unknown version of the → *Anglo-Saxon Chronicle*; about two thirds of the 105 chapters of the *Vita Alfredi* attributed to → Asser; the → *Norman annals*; → Bede's *Historia ecclesiastica*; Cuthbert's *Epistola de obitu Bedae*; the → *Annales regni Francorum*; → Flodoard of Reims's *Annales*; three visions; the *Vita Sancti Neoti*; → Abbo of Fleury's *Passio Sancti Eadmundi*; → John of Worcester's *Chronicarum chronica*; and some unidentified accounts of East Anglian history.

The chronicle was given its title by the antiquarian John Leland, who found the only copy at the Benedictine priory of St. Neots in Huntingdonshire in the 16th century, but the manuscript is more likely to have been made at the Benedictine abbey at Bury St. Edmunds. The importance of the *Annals* lies in their preservation of a unique and very early text of the *Anglo-Saxon Chronicle*, and their incorporation of large portions of Asser's *Vita*. Because Matthew Parker attributed the *Annals* to Asser and included material from them in his 16th-century edition of the *Vita*, and because the only manuscript of the *Vita* was lost in the Cottonian fire of 1731, the *Annals* are an undoubted but controversial witness to that text. Manuscript: Cambridge, Trinity College, R.7.28 (770) (12th century). HART argued in 1981 that it should be called *The East Anglian Chronicle* and thought that it was originally prepared at Ramsey Abbey by a monk working under the tutelage of → Byrhtferth of Ramsey. In his edition, however, he argues that Byrhtferth was the author.

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DAN EMBREE

Annals of St. Osyth's

12th century. England. Annals for 1162–78 written at the Augustinian St. Osyth's priory at the village of St. Osyth in Essex, added to the end of the chronicle of → Ralph Niger. They begin with the consecration of Thomas Becket as Archbishop of Canterbury and end with an account of the crusaders Phillip of Flanders and William of Mandeville going to Jerusalem and then fighting at the siege of Harim. They were once attributed to → Ralph of Coggeshall perhaps because they are preserved in manuscripts that also contain Coggeshall's chronicle (BL, Vespasian D.x and London, College of Arms, Arundel XI); however, references in them to St. Osyth's for the years 1171 (when the monks saw a fire-breathing dragon in the sky) and 1177 suggest that they were written there.

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Literature: GRANSDEN, *HWE* 1, 331 and n. 93, 332.

EDWARD DONALD KENNEDY

Annales Sancti Pauli Londoniensis

ca 1275–1300. England. Like the similarly named but unrelated → *Annales Paulini*, this Latin work is an anonymous continuation of the *Flores historiarum* of → Roger of Wendover et al. It was written at St. Paul's Cathedral, London, and survives in Cambridge, Corpus Christi College, ms. 476 (ca 1300). The annals extend from 1064 to 1274. They are highly derivative until about 1250, but thereafter incorporate the chronicler's own account of events apparently observed at first hand. GRANSDEN notes his "useful, if brief" account of the Second Barons' War (1264–67) from the point of view of a supporter of Simon de Montfort, and LIEBERMANN notes his hostility to courtiers, especially foreigners. Richard of Cornwall is often at the centre of the narrative between 1255 and his death in 1272, perhaps implying some connection or interest.

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DAN EMBREE

Annales Scotorum Vindobonensium

13th century. Austria. Latin annals spanning the years 1225 until 1233. The chronicle is the only surviving chronicle from the Benedictine Hiberno-Scots monastery in Vienna. It is a continuation of older, now lost chronicles, which date back to the 12th century. While the older annals borrowed from chronicles from Klosterneuburg, the *Continuatio Scotorum* is an independent report. It gives us the major events in the Holy Roman Empire, especially in Austria, including the marriages, deaths and murders of monarchs and popes. Natural phenomena like the flooding of the city of Rome by the river Tiber in 1230 are also mentioned. For the year 1229 we find a rhymed *elogium* on the emperor Frederick II and his successes in the Holy Land; a certain Master Marquard of Padua is named as the author of the *elogium*. This is probably the longest metrical insert into an annalistic chronicle. The *Annales* is the last record from the Gaelic community in Vienna, whose tradition of historiography included its contribution to the chronicle of → Jansder Enikel. Manuscript: Vienna, ÖNB, 926.

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MIRIAM WEBER

Annals of Sherborne Abbey

15th century. England. The annals of the Benedictine abbey at Sherborne (Dorset), preserved in BL, Harley 3906 and Cambridge, Trinity College, R.7.13, spanning the years 1437–56, were written as a continuation of a → Latin Prose *Brut* that ended in 1437. The Trinity manuscript is a copy of Harley, and both manuscripts were written at the abbey before 1480. As LUXFORD observes, the addition of local annals to a *Brut* chronicle is

an attempt to place the abbey into the context of British and English history. Similar attempts were made by → John of Glastonbury and the authors of the → *Chronicle of Louth Park Abbey* and the → *Thornton Chronicle*. The annals include local events (the burning of the church in October 1437, the murder of a bishop in 1450 and the riots that occurred shortly thereafter, feuds between monks and the people of the town) and also tell of national events such as Jack Cade's rebellion in 1450 and the effect it had locally, with the implication that those outside the monastery were on the side of the rebels. The annals conclude with the appearance of what is now known as Halley's comet in June 1456.

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EDWARD DONALD KENNEDY

Annales Siculi (Annals of Sicily)

second half of the 13th century. Italy. Latin annalistic compilation relating to events on the island of Sicily between 1027 and 1265. The *Annales* report impartially enough, with more copious and circumstantial information on the reigns of the Kings Frederick II of Swabia (HRE) and Manfred, though they also contain significant errors on the years 1027–52. There is only a small amount of nonetheless interesting information concerning Southern and Northern Italy, mentioned solely due to its relevance to the Sicilian events.

The persistent interest in the Sicilian events and the type of compilation, very similar to monastic annals, have led PONTIERI to postulate a monastic origin in some distinguished Sicilian monastery—probably close to the town of Messina—soon after the coming of the Angevin dynasty. While this is only a conjecture, there is no doubt about the poor quality of the text, which is the product of a person that was careless on chronology and not particularly erudite in Latin.

The short panegyric on Roger II, beginning *Post haec piissimus comes*, comes before the annalistic narration, and is probably the work of a copyist. According to PONTIERI, this copyist had been assigned to copy both the *Annales Siculi* and the chronicle of Goffredo → Malaterra, and perceiving the similarity of content, decided to join the end of the one with the beginning of the other.

There are two manuscripts: Palermo, Biblioteca della Società Siciliana per la Storia Patria, Fondo Fitalia, ms.I.B.28, previously catalogued as ms. II.F.12, also known as the Giarratana manuscript, and Vatican, BAV, vat. lat. 6206. Both date from the 14th century, and have been copied from an earlier lost original. *Editio princeps*: Giovanni Battista Caruso (Palermo 1723).

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ROSANNA LAMBOGLIA

Annals of Stanley

[*Annales Stanleienses*]

13th century. England. Annals from Brutus to 1270, produced at Cistercian abbey of Stanley near Chippenham (Wiltshire), preserved in Oxford, Bodleian Library, Digby ms. 11 (13th century). HOWLETT describes the early part as a “worthless compilation from the usual sources”. The account follows the chronicle of → William of Newburgh to its conclusion (1198). From 1198–1201 it is derived from → Roger of Howden and from 1217–20 probably from → Ralph of Coggeshall. Other annals between 1202–70 were written by various hands writing contemporaneously with events. They are important because of their account of events in Henry III’s reign, particularly the Barons War. Once problems with Henry were settled, GRANSDEN comments, “the chroniclers lost a strong motive for writing”. The monks lent their chronicle to the abbey of Furness where it was incorporated into the → *Chronicle of Furness* in what is now BL, Cotton Cleopatra A.i. The monks there added to the entries after 1260 and extended the chronicle to 1298. HOWLETT edited the Stanley/Furness annals as a continuation of William of Newburgh.

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Literature: GRANSDEN, *HWE* 1, 332 & n. 97, 334, 335, 406 & n. 17, 407, 421. *RepFont* 2, 338.

EDWARD DONALD KENNEDY

Annals of Thorney Abbey

[*Annales Monasterii Thorney*]

12th–15th century. England. Latin annals of the Benedictine abbey of Thorney in Cambridgeshire, written in the margins of tables for calculating the date of Easter. The original manuscript is Oxford, St. John’s College, ms. 17, but one section has been transferred to BL, Cotton Nero C.vii. Robert Cotton, having borrowed the St. John’s manuscript in the early 17th century, apparently liked it so much that he stole five of its leaves, covering the years 961–1421 and concerned primarily with Thorney Abbey, and attached them to his own Nero C.vii (fols. 80^v–84^v) before reluctantly returning it.

The St. John’s manuscript is a major English medieval scientific manuscript that calculates the date of Easter from AD 532 to AD 2612. KER, WALLIS and HANNA believe that the manuscript was written at Thorney ca 1109–10, but HART believes the early parts were written at Ramsey. Marginal annals to 1111 are contemporary with the text, with other annals added later. The annals covering 538–1082 may have originated at Ramsey before being copied at Thorney; HART edited these as the *Ramsey Annals* (different from → *Chronicon Abbatiae Ramesiensis*); HART later edited the *Thorney Annals* for 963–1412. Other chronicles written on Easter tables include → *Annales Anglosaxonici breves* and the → *Annals of Hailes*.

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EDWARD DONALD KENNEDY

Annales Thorunienses

[*Thorunenses; Franciscani Thoruniensis Annales Prussici, Thorner Annalen, Roczniki toruńskie*]

13th–16th century. Poland. Latin annals of Toruń comprising notes on the years 941–1540. The text recounts the history of Central Europe (mainly Poland) and of the Teutonic Order; detailed notes from the 14th century are devoted to the internal history of the Order State (elections of grand masters, wars against the pagans, Lithuania, Poland) with concentration on the Land of Chelmno (Ziemia Chełmińska, Kulmer Land) finishing with the description of battle of Grunwald 1410. The final part, starting with 1428, concentrates on local Gdańsk events.

There are two opinions about the origin of the annals. Some scholars believe there was a wider archetype from the very end of the 13th century, which was then used by the → *Chronicon terrae Prussiae* (or *Annals of Chelmza*) and by the Chronicle of → Detmar von Lübeck, both from the 14th century. This archetype was continued in the Franciscan monastery in Toruń and finished before 1343. After a break it was continued by another annalist, who worked at the turn of the 14th and 15th century. An alternative view sees only one Franciscan annalist as having compiled the text from earlier annals, notes and documents found in Toruń monastery. Both opinions are agreed that the annals were carried to Gdańsk after 1410 and there informed the local Franciscan and urban historiography. The earliest events were compiled from such sources as the lost oldest Prussian Annals or a lost Polish-Silesian annalistic compilation.

The text is transmitted in one mid-16th-century paper manuscript: Gdańsk, Archiwum Państwowe, No. 300, R/LI, q. 1, fol. 73–118.

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RYSZARD GRZESIK

Annales Tielenses

(*Annals of Tiel aan de Waal*)

14th or 15th century. Low Countries. A Latin history of Holland, Utrecht and Guelders covering 696 to 1345, perhaps by a citizen of Tiel.

The *Annales Tielenses* are surrounded by mystery. Perhaps only a fragment of the original has come down to us. According to WAITZ, they were written around 1350, but BRUCH places them ca 1440, while COSTER for his part thinks they were written by Bartholomaeus de → Beka in the mid-14th century, with 15th-century additions concerning the city of Tiel.

The author takes the history of the dioceses of Utrecht as his point of departure, starting with the conquest of Frisia by the Carolingians, the foundation of the church of Utrecht and the missionary work of Willibrord, but also touches on the history of Holland and Guelders. The specific remarks on the history of the city of Tiel are noteworthy. The author’s main source is the *Chronographia* of Johannes de → Beke. The *Annales* have much in common with the *Chronicon* of Gerard → Suggestode, which appears to be a continuation of them.

Manuscript: Hamburg, SB & UB, cod. hist. 31b, fol. 236^r–239^v (1465–1502).

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AART NOORDZIJ

Annals of Tigernach

12th century. Ireland. Monastic annals. As with most collections of Irish annals, the entries relating to the early centuries are in Latin, the later ones in Irish. The best manuscript is Oxford, Bodleian Library, Rawlinson B 488, of the 14th century and written at Clonmacnoise.

The text extends discontinuously from Old Testament times to 1178. The first two pieces are fragments of an Irish world chronicle extending to 360; the next two, covering the years 489–766 and 974–1088, were mistakenly attributed to Tigernach → Ua Braoin (d. 1088), abbot of Clonmacnoise, by Sir James Ware (1594–1666), whence the convenient but inaccurate work title. The fifth part is an anonymous continuation in Irish for 1088–1178. The annals share material with the → *Annals of Clonmacnoise* and the → *Chronicum Scotorum*.

Amongst the sources of the Latin parts are → Eusebius, → Orosius, → Isidore of Seville and → Josephus. However, scholars have usually paid more attention to what the collection says on Ireland, rather than ancient Israel or Assyria. Here its entries are usually terse and made harder to interpret by STOKES's somewhat perfunctory edition, which acquired an index only in recent years. Nevertheless, they are a vital source for our knowledge of early Ireland and Scotland, since, like the → *Annals of Ulster*, they incorporate the text of the very early → *Iona Chronicle*. They refer to battles, monastic foundations, deaths of kings or clerics, and the like, from which scholars piece together the history of Church and State in the early Gaelic world.

Though often laconic, the collection preserves many details missing from the same entry in the *Annals of Ulster*. For example, the entry for 635 states "Ségine, Abbot of Iona, founded the church of Rechru". Only this source mentions the founder of the community on Rathlin Island (off the north coast of Ireland), showing its close links with Iona. Again, for 638 is "The battle of Glen Mureson, in which the warband of Domnall Brecc was put to flight". Only these annals mention the losing side. Domnall is known as the king of Dál Riada, a territory on both sides of the North Channel that separates Ireland from Scotland, and was killed in 642. The unlocated battlefield was amongst his many defeats. These annals, though not easy to use, are hence crucial historical testimony for early Ireland and Scotland.

Fortunately they deal with things other than ecclesiastical politics and lay violence. For 974 they thus mention the death of Cinaed ua Artacáin, "chief poet" of the northern half of Ireland. Some nine or ten of his poems survive, extolling the ancient glories of Tara and the lords and ladies of its court. It is thanks to the *Annals of Tigernach* that we can both date the poet and spot his northern bias, particularly when the *Annals of Ulster* describe him *tout court* as "chief poet of Ireland".

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ANDREW BREEZE

Anales toledanos

ca 1219–84. Castile (Iberia). *Anales toledanos* is the name of three different sets of annals written in Latin and Castilian, the first annals written in Spanish vernacular, which cover a range of events of medieval Spain. Although most of the data within *Anales toledanos* is related to all of Iberia, some sections focus on the city of Toledo, where they were supposedly composed. The first *Anales toledanos*, which includes data up to 1219, are a blend of history and myth, taking advantage of information from the Latin-language *Anales castellanos segundos*. The Second *Anales toledanos* extend this data until 1256, but there are many lacunae within the text. They also have two essential features: they are dated according to the Muslim Hegira, unlike the others which use the Hispanic Era, and they regularly highlight Muslim victories over the Christian armies, for which reason MENÉNDEZ PIDAL suspected that its author was a Mozarab from Toledo. The Third *Anales toledanos* cover the years to 1391, but they are nothing more than a repetition of the First and the Second with some insignificant additions, thus demonstrating the decline of the annals form. There are three witnesses to the First *Anales Toledanos*: Madrid, BNE, ms. 51; BNE, ms.

3238–2 and El Escorial, RMSL, L.I.12. The Second Annals appear in the same three manuscripts and also in Salamanca, BU, ms. 1927, while the Third are located in Madrid, BNE, ms. 10046 and El Escorial, RMSL, 33.I.24.

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ÓSCAR PEREA-RODRÍGUEZ

Annals of Ulster

15th–16th century. Ireland. Monastic annals. With entries for 431–1131 and 1155–1541 (largely in Latin for the early centuries, thereafter in Irish), the Annals of Ulster provide the historical backbone of Gaelic Ireland and Scotland in the middle ages.

The title originates with Archbishop James Ussher (d. 1656), but the → *Annála Ríoghachta Éireann* (*Annals of the Four Masters*) more correctly call them the *Book of Seanadh Mic Maghnusa, in Loch Erne*. There are two main manuscripts, the second largely dependent on the first, as well as four others which also derive from the first. The first manuscript is now Dublin, Trinity College, ms. 1282, olim H.1.8, and was written by Ruaidhrí Ó Luinín at Seanadh (now Belleisle) on Upper Lough Erne, Fermanagh, for Cathal Mac Maghnusa (d. 1498), canon of Armagh cathedral and dean of Clogher. The work was done under the guidance of Ruaidhrí Ó Caiside (d. 1541), a well-known scholar and archdeacon of Clogher; he prepared the exemplar which Ó Luinín transcribed. Entries up to 1504 were added after Mac Maghnusa's death. Ruaidhrí Ó Luinín also copied the second manuscript, which is now Oxford, Bodleian Library, Rawlinson B 489; this is mainly an abridgement of the Trinity College manuscript, but includes material after 1507.

The annals say much of the Uí Néill, who dominated pre-Norman Ulster. Early sources come from Iona, where annals shedding much light on

Ulster and Scotland were kept from about 585 to about 740; others originate from Clonard (near Kinnegad, Westmeath), Armagh, and Derry. Some of the 13th- and 14th-century material seems to be from a west of Ireland chronicle; the 15th-century material seems to come from a local Fermanagh text.

Writers on the Gaelic world cite the *Annals of Ulster* more often than any other text, despite difficulties of interpretation. The following suggests some of the varied information they provide. In 691, "A gale on the 16 September, in which six Iona monks were drowned." In 806, "The community of Iona was slain by Vikings, that is [to the number of] sixty-eight." In 849, "Indrechtach, abbot of Iona, came to Ireland with the relics of Colum Cille." In 895, the death of Flann mac Lonáin, the "Virgil" of the Irish and "best poet that was in Ireland in his time". (Other manuscripts preserve his poetry and traditions of his damnation for avarice). However, although the annals are of value in that they contain contemporary evidence from the 6th century onwards, not all such entries can be taken at face value. So much is clear from the obituary of Cathal MacManus himself in 1498. Properly interpreted, the *Annals of Ulster* provide the most extensive and detailed picture of native Irish society over eleven centuries as seen from within.

These annals are, in the words of DANIEL MC CARTHY, "one of the most important witnesses to the annalistic genre on account of its large number of entries, extensive range, conservative orthography, and unique chronological apparatus." The *Annals of Ulster* are of particular value to linguists because of their conservative orthography which was preserved and transmitted with considerable care and which, as a consequence, reflects progressive changes in the Irish language, as it evolved from Old Irish to Middle Irish and on to Early Modern Irish.

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ANDREW BREEZE
NOLLAIG Ó MURAÍLE

Annals Valencians

13th–15th century. Catalonia (Iberia). An annalistic chronicle in Catalan based on the Languedocien → *Chronicon Dertusense I*, until the year 1260, and completed with Valencian annalistic data as late as 1437, some in account book form and related to the → *Dietari del capellà d'Alfons el Magnànim*. The text is found in El Escorial, RMSL, d-III-2. There is no edition.

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Literature: M. COLL I ALENTORN, "La historiografia de Catalunya en el període primitiu", in *Historiografia*, 1991, 11–62.

DAVID GARRIDO VALLS

Annales Vedastini

(Annals of St. Vaast)

late 9th century. France. Latin history of the West Frankish realm. Written by an anonymous monk at the Benedictine abbey of St. Vaast near Arras in Flanders. The most reliable of the few manuscripts is inserted into the *Annales Lobienses*, in Bamberg, SB, Patr. 62 (olim E III 18). Although annalistic in form, covering the history of the west Frankish realm from 874–900 on ca 20 pages, the early part is not strictly contemporary, but was compiled after 891, making some use of the → *Annales Bertiniani*. Important mainly for their wealth of information on the Norman invasions, the annals' perspective hardly widens beyond regional and selected events from the western realm. Wary of the growing encroachment of the counts of Flanders on St. Vaast, they set their hopes on an able west Frankish king, not necessarily from the Carolingian dynasty. However, loyalty towards each king does not prevent criticism of their habitual failure in fighting the Normans. The author's Frankish identity does not encompass the Carolingian rulers east of the Rhine and their peoples, illustrating the divide

between east and west only a few years after the deposition of the last joint ruler, Charles III the Fat in 887. The annals were later used in the → *Chronicon Vedastinum*, the → *Chronicon de Gestis Normannorum in Francia* for events concerning the Vikings, the → *Gesta episcoporum Cameracensium* and by → Sigebert of Gembloux in his *Chronographia*.

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SÖREN KASCHKE

Annales Wormantienses

late 13th century. Germany. Latin chronicle of Worms for the years 1226–78, compiled by an unknown author, most likely a layman. Only fragments survive from an older, more comprehensive chronicle. The work originally narrated the history of the city and bishopric, probably from the Christianisation of the town in the fourth century to the death of bishop Frederick I in 1283.

Boos believes both the *Annales Wormatienses* and the → *Chronicon Wormantiense* are based on a miscellany containing four different historical texts, including an urban and an episcopal chronicle. The town perspective dominates the *Annales*, making them the earliest known German example of a civic historiography, focusing predominantly on the town, its inhabitants, internal events, and external relations. The style is clear and to the point, mentioning many citizens by name. The transmission is uncommonly poor, in spite of the possible official character of the chronicle.

The main witness for the work were excerpts written for the *Reichskammergericht* in 1512. These were used by J. F. BÖHMER as late as 1835, but a few years later the file was destroyed. Only late copies survive in Worms (StA, Abt. 1 B Nr. 1916; Abt. 1 B Nr. 1940 & Abt. 1 B Nr. 8) and Darmstadt (SA, C 1 C Nr. 115).

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Text: H. BOOS, *Quellen zur Geschichte der Stadt Worms*, 3, 1893, 145–62.

Literature: A. KÖSTER, *Die Wormser Annalen. Eine Quellenuntersuchung*, 1887. F.-J. SCHMALE, *Vom Tode Heinrichs des V. bis zum Ende des Interregnum*, 1976, 129–30. *RepFont* 3, 474 [unhelpfully s.v. *Chronicon episcoporum Wormatiensium*].

JAN ULRICH BÜTTNER

Annales qui dicuntur Xantenses

(So-called Annals of Xanten)

790–874. Germany. Latin monastic annals, probably written in the province of Cologne. PERTZ called them *Annales Xantenses* on the grounds that the author describes devastation of the Abbey of Xanten, which he witnessed, but the exact place of origin is not known. Löwe suggests the the first part was written by Gerward, a royal librarian connected to monasteries at Lorsch and Ghent (fl. 845–60), while the author of the latter part was associated with Cologne. The *Annales* relate principal events in the Carolingian empire for the period 790–873. The affairs of Gunthar, bishop of Cologne occupy much of the text, and the events after 811 are related in particular detail. In the only existing manuscript copy, London, BL, Cotton Tiberius D iii, a later scribe has supplied the missing initial part of the text and has inserted some events between 640 and 789, but has omitted several years. These additions are mostly excerpts from → Regino. Another later hand has also added a narrative for the period 815–35, which PERTZ called *Annalium Xantensium Appendix*. The main sources of the *Annales Xantenses* are the *Annales Maximiniani* and the → *Annales regni Francorum*.

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Literature: H. LÖWE, "Studien zu den Annales Xantenses", *Deutsches Archiv*, 8 (1951), 59–99. *RepFont* 2, 351f.

BEATA SPIERALSKA

Annals for years 1–594 in Domitian A.xiii

13th century. England. Latin annals beginning with the birth of Christ and extending to AD 594. They include events from the Bible (beheading of John the Baptist in AD 32), accounts of Christian martyrs, the conversion of the Britons to Christianity in the 2nd century, the discovery of the Cross in 323, and Arthur's battle against Mordred and his being taken to Avalon in 468 (instead of 542 as in → Geoffrey of Monmouth). Sources include some universal chronicles and possibly → Bede as well as Geoffrey. The text is preserved in London, BL, Cotton Domitian A.xiii, fols. 1–6. It was probably intended as a preface to the → *Winchester Annals* which immediately follow in this manuscript and begin in AD 519. LUARD describes them as being "of no value whatever". Unedited.

Bibliography

Literature: H.R. LUARD, *Annales Monastici*, RS 36, 2, 1864–69, ix.

EDWARD DONALD KENNEDY

Annales Zwetlenses

[*Chronicon Zwetlense*]

12th–14th century. Austria. This title refers to a group of five Latin chronicles, which were all written in the Cistercian monastery of Zwettl. These five chronicles are the *Annales Zwetlenses* proper, and four so-called *Continuationes Zwetlenses*. These five works lack chronological and stylistic unity, and it is difficult to establish their connection and sources.

The *Annales Zwetlenses* proper (14th century) cover the years 1–1349, using excerpts from the → *Annales Mellicenses* for the early years. For the 13th century, the author helped himself from another Zwettl chronicle, the *Continuatio Zwetlensis III*. From the year 1330 on he reports more exactly and without any obvious sources. He begins with a prologue about the first four aetates and the Old Testament. At the beginning of the chronicle we learn about the most important events in the life of Jesus Christ. From then on only the years that were most important for the ecclesiastical and secular history of Europe are mentioned. Gradually the Austrian rulers come into the foreground. The *Annales Zwetlenses* survive in Zwettl, Stiftsbibliothek, ms. 315.

Similar in both language and content, the *Continuatio Zwetlensis IV* (14th century) continues the *Annales* from the year 1348 on. There is an emphasis on Austrian history. This chronicle is continued until 1362; for 1382 we have an unevenly rhymed note in the same hand. This text is found in three manuscripts, all in the National Library in Vienna: ÖNB, 525; ÖNB, 3412; ÖNB, 34422.

The so-called *Continuatio Zwetlensis I* (late 12th century) is in fact a separate and earlier work. In this very short annalistic text, each year is represented by only one sentence about Austrian history. Three different authors can be identified, the first of whom took the account to the foundation of the monastery of Zwettl in 1159. The second added the years 1164–67, and the third the years 1168–70. This third author also mentions his own consecration as a sub-deacon in 1170. This text is found in three manuscripts: Munich, BSB, cfm 22201; Zwettl, Stiftsbibliothek, 102; and, Zwettl, Stiftsbibliothek 255, none of which are originals.

The *Continuatio Zwetlensis II* or *Continuatio Zwetlensis altera* (late 12th century) gives us very detailed information on the years 1170–89, especially on the campaigns of Dukes Henry II and Leopold V against Bohemia. Perhaps the author used a source chronicle on these events, which is now lost. *Continuatio II* is also preserved in Zwettl, Stiftsbibliothek, 255.

The *Continuatio Zwetlensis III* spans the years 1241–1329. Although it is known from various sources, the original manuscript is lost. WATTENBACH reconstructed this chronicle from four fragments published by the 18th-century Abbot of Zwettl, Bernhard Linck in his *Annales Austriaco-Claravallenses* (1723–25) under the title *Chronicon manuscriptum usque ad 1330*. For this work Linck copied and thus preserved the years 1267–80 of the original codex. Recent studies reveal that WATTENBACH omitted other important sources. It is probable that the original codex began much earlier, perhaps even in the 11th century. Parallel versions of the lost manuscript exist in Neuberg and Mariazell. The content is a detailed ecclesiastical and secular history of Europe, especially of Austria. Fragments of *Continuatio III* are found in Vienna, ÖNB, ser. nov., 4189; ÖNB, 1180; and ÖNB, 8219.

We also have two other sets of records from Zwettl. The *Kalendarium Zwetlense* contains a martyrology, a 12th-century *regula* of the Cistercians and nine folios from the 14th and 15th

century with various information. The *Liber Fundationem Monasterii Zwetlensis* (or *Bärenhaut*) is a cartulary codex which includes the → *Zwettler Reimchronik*.

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MIRIAM WEBER

Annalista Saxo

12th century. Germany. A monk at the Benedictine monastery of Nienburg and author of a Latin imperial chronicle from Carolingian times. The anonymous was given the tag “Annalista Saxo” by the philosopher and polymath Gottfried Leibnitz when he was gathering material for a history of the House of Hanover. Attempts to identify the author as Arnold von Berge und Nienburg have been abandoned.

Written in the years 1148–52, the chronicle provides a broad account of German and European history over a period of four hundred years. The surviving text covers the years 741–1139, though it appears that a few folios are missing at the end. The work is strongly compilatory, and almost a hundred written sources have been identified, among them → Adam of Bremen, → *Annales Hildesheimenses*, → *Annales Rosenfeldenses*, → *Annales Quedlinburgenses*, → Bruno of Magdeburg, → *Chronicon Hildesheimense*, → *Chronicon Wirziburgense*, → Cosmas of Prague, → Ekkehard of Aura, an early phase of the → *Gesta episcoporum Halberstadensium*, → Regino of Prüm, → Thietmar of Merseburg and → Widukind of Corvey.

Annalista Saxo has in turn been identified as a source for the → *Annales Magdeburgenses*, written later the same century. However there is no sign of a wider reception, and only one manuscript is known. This autograph, Paris, BnF, lat. 11851, fills 234 folios of neatly written text in several hands, with a number of ornamented initials.

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GRAEME DUNPHY

Annolied

(Song of Anno)

ca 1080. Germany. A verse work in 878 lines of Early Middle High German rhyming couplets. Hagiographic vita of Anno II of Cologne, inserted in the framework of a universal chronicle, probably by a monk of the Benedictine monastery of Siegburg, near Cologne. Anno was Archbishop 1056–75, and regent of the Roman Empire 1062–64 during the minority of the Salian Henry IV. He was a controversial figure, unpopular in Cologne, but venerated after his death at Siegburg, one of the five monasteries he founded. The *Annolied* must be seen in the context of his political legitimation and the desire for his canonisation, which was achieved in 1183, but also of the Investiture Contest, in the early stages of which he was a player.

The first Latin *Vita* of Anno was written by Siegburg's first abbot, Reginhard, around 1075, and it was surely one of his confrères who sought to polish Anno's damaged image by describing his life and afterlife in the vernacular, integrating it into universal, national, local and urban history. The poet develops a grandiose outline of history which combines the *origo gentis* concept, the *Aetas* theory (→ Six Ages of the World), the four monarchies structure from → Daniel's dream, a typological interpretation of history, a variation on the → *Translatio imperii* model, and a separation of sacred and secular history into two parallel threads, yielding a tightly-conceived and sophisticated structure designed to highlight Anno's place in history. The text is divided into 49 short chapters (often inaccurately called strophes), 33 of which are dedicated to this universal history (sacred 1–7, secular 8–33), the remaining 16 to Anno's life and posthumous miracles. This macrostructure plays with carefully planned (but sometimes overrated) patterns of symbolic numbers and proportions, particularly 3, 4, 7 and their respective squares (9, 16, 49) as well as 33, the number of years in the life of Jesus Christ.

After a rhetorical rejection of profane literary ambitions, the text opens with God's creation of two worlds, spiritual and physical, and of humanity, which combines both and may be thought of as a third world; this tripartite theology has been seen as foreshadowing the triple structure of the poem itself. The subsequent chapters peruse salvation history through six *aetates*, key events of the Old Testament, the incarnation, and Christian mission especially to the Franks, down to the diocesan history of Cologne in ch. 7.

A new beginning is made in ch. 8: *Obir wilt bekennin der burge aneginne...* (if you would know the beginnings of cities...). Secular history starts in Ninive, and descends through the Danielian *successio imperiorum*, with longer digressions on Alexander the Great and Julius Caesar. From here a transition is made to the Germans (Swabians, Bavarians, Saxons and especially Franks), whom Caesar cannot subdue and instead wins by contract as his allies in the Roman Civil War. They are in any case his *altin magin* (ancient compatriots), as their descent from the Trojan Franko parallels that of the Romans from Aeneas. Thus, Caesar and the new tribal federation form the fourth Monarchy, an innovative concept which leads secular history logically to Franconia, Cologne and Anno in ch. 33.

The final section offers a hagiographic account of Anno's life and death, drawing on material known also from the Latin *Vita Annonis* and the fragmentary *Vita* by Reginhard, both also products of Siegburg.

The *Annolied* was published by the Silesian Baroque poet Martin Opitz (Danzig 1639). Sections were borrowed into the Middle High German → *Kaiserchronik* (12th century), where they form part of the Julius Caesar section. No manuscripts survive.

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MATHIAS HERWEG

Anonimalle Chronicle

14th century. England. The *Anonimalle* (anonymous) *Chronicle* is a compilation chronicle manuscript in Anglo-Norman assembled at the Benedictine abbey of St. Mary's in York (Leeds, UL, Brotherton Collection 29). It opens with a number of brief Anglo-Norman and Latin items relating to St. Mary's and English history (lists of abbots, a genealogy of Edward III, an Albina story, etc.); the chronicle that follows offers an Anglo-Norman prose history from Noah to 1307, continued with the fullest surviving version of the Short Continuation to the Anglo-Norman → *Prose Brut* (1307–33, including a noteworthy if circumspect account of the deposition of Edward II), followed by an account of the years 1333–69 based on an analogue of the → *Chronicon de Lanercost*, and a lengthy narrative of the years 1369–81 incorporating documentary and what seems to be eyewitness material. Although the portion to 1307 may well have been composed and copied at St. Mary's, scholars do not agree whether the rest was composed or compiled there, or whether it was simply copied with local interpolations.

The chronicle's reputation as a significant source rests largely on its final section, with its vivid accounts of the Good Parliament of 1376 and the Rising of 1381 (Peasants' Revolt). Its detailed descriptions and clear knowledge of the workings of the parliaments of the day suggest that it originated with a parliamentary clerk. It also displays some degree of humaneness towards the rebellious commons, describing them surrounded by armed men at Smithfield *come berbiz en caules* (like penned-up sheep), and recording their English watchword: *With whom haldes you? ... With kynge Richarde and wyth the trew communes*.

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JULIA MARVIN

Anonimo Romano

ca 1358. Italy. The author of the well-known and extraordinary biography in Latin called *The Life of Cola di Rienzo* is traditionally referred to as Anonimo Romano, the Roman Anonymous. The biography was originally part of a broader chronicle that described the events in Rome from 1327 to 1357. Omitting any theological or moral undertones, Anonimo Romano focuses his description mostly around the proceedings that favoured the rise to power of the Roman Tribune Cola di Rienzo until his decline. This part of the chronicle was printed twice in Bracciano: in 1624 and in 1631 by Alessandro Fei, who used as an example a late and unreliable codex formerly attributed mistakenly to Tommaso Fortifioca, who in fact was only a person mentioned in the text.

The first manuscripts of the chronicle date back to the 16th century. The original work contained twenty-eight chapters, whereas the majority of the surviving manuscripts focus on chapters XVIII and XXVII. In 1740 Ludovico Antonio MURATORI, remaking and reshaping the text of a codex which is now lost, presented his version of the chronicle called *Fragmenta Romanae Historiae*. Later in 1828 Zefrino RE published a "tuscanyized" version of the chronicle and, in 1854, published a section that concerned Cola di Rienzo. Finally, in 1979, Giuseppe PORTA edited the critical edition by going beyond a systematic review of the existing manuscripts and was able to restore a text very similar to the archetype. The work survives in Rome, L'Accademia Nazionale dei Lincei, ms. Corsiniano 34.C.17 and Brussels, KBR, ms. IV 1080 (both 16th century).

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GIOVANNI SPANI

Anonyme Chronik von 1445

mid-15th century. Switzerland. A short German-language chronicle written in the city of Basel. The main focus of the chronicle is the years 1444 and 1445, when the city temporarily withdrew its allegiance to the Austrian Dukes because of factions by the Austrians and the French dauphin against the city's interests. The chronicle reports on the ensuing war. This is followed by two decisions of the city council and the document announcing the banishment of all Austrian aristocracy from the city. The events break off suddenly in the midst of war, which raises doubts on whether the surviving text is complete. At the beginning of the chronicle we find older short notes on the years 1428, 1435, 1438–39 and 1440. It is not certain whether they are by the same author, as there is no obvious connection with the later parts of the chronicle. These notes include a cursory account of Pope Felix V's election and coronation in Basel in 1440. The author must have lived in Basel, as he is very well informed about the affairs of the city council.

The chronicle is known in two copies, one in Heinrich von → Beinheim's manuscript (Basel, UB, H IV 27) and one as handwritten additions in Magister Berlinger's exemplar of Petermann → Etterlin's printed Swiss Chronicle (Basel, UB, A λ IV 14, fol. 83^v–97^v).

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MIRIAM WEBER

Anonyme de Béthune

fl. ca 1200. France. Probably a member of the household of Robert VII of Béthune (d. 1248), possibly a minstrel. Author of two prose chronicles in Old French (Picard).

The *Histoire des ducs de Normandie et des rois d'Angleterre* (History of the Dukes of Normandy and the Kings of England) covers the history of Normandy and England from the time of the Normans up to 1220. It was written shortly after 1220. For the older parts (up to 1199), it is based on an anonymous vernacular compilation of Norman history, the → *Chroniques de Normandie*, which was drawn up from → Dudo of St. Quentin and other Latin chronicles. For the period from the late 11th century onwards, the Anonymous

developed the material he found in the *Chronique de Normandie* with growing independence, and from 1199 onwards his account becomes completely original.

The *Chronique des rois de France* (Chronicle of the Kings of France), written shortly after the *Histoire*, but before the accession of King Louis VIII of France (1226), covers the history of France, traditionally starting from the destruction of Troy. The text breaks off abruptly in 1217, in the middle of the account of the French expedition to England. The earlier parts are based on Latin and vernacular sources, including the *Abbreuiatio Regum Francorum* written at St. Denis, *Iter Hierosolymitanum Karoli Magni (Descriptio qualiter)*, the vernacular → *Pseudo-Turpin Chronicle*, and the → *Gesta Regum Francorum usque ad annum 1214* written at Saint-Germain-des-Prés. From his account of the Vermandois succession (1185) onwards, the Anonymous becomes more original. For the period after 1199 the chronicle often shows a very close resemblance to the *Histoire des ducs de Normandie* in which many identical events are narrated. The Anonymous was, with Pierre de Beauvais, among the first authors to compile their own vernacular adaptation of the *Iter Hierosolymitanum Karoli Magni* written in the mid-11th century at Saint-Denis with the French version of the *Pseudo-Turpin Chronicle*. The *Chronique des rois de France* was the first French chronicle to include the *Descriptio-Turpin* and contributed to a wide diffusion of this theme in Flemish and French medieval historiography.

Although the titles of both chronicles might suggest that they are royalist in orientation, the Anonymous is very critical of both Philip Augustus and John Lackland and puts great emphasis on the actions of the members of the aristocracy, dealing in great detail with their family histories and the genealogical networks to which they belonged. He was very well informed about the activities of Flemish noblemen in England in 1213–16, when Robert de Béthune was one of their leaders. His account, however, is rather brief for events when Robert was not present, as in the case of the Battle of Bouvines (1214). Given his personal and emotional attachment to Artois, he probably came from that region, rather than neighbouring Flanders.

The oldest extant manuscript of both chronicles, also the most complete, and with some sumptuous illuminations, is Paris, BnF, ms. Nouv. acq. fr. 6295. Other manuscripts include: BnF, fr. 10130,

12203, 17177, 17203, 24331; Paris, Arsenal, ms. 3516; Paris, Bibliothèque Sainte-Geneviève, ms. 792; Cambridge, UL, Ii.6.24.

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JERZY PYSIAK

Anonymi Barensis Chronicon

12th century (first quarter). Southern Italy. Annalistic chronicle written in Bari in Latin with some Graecisms. The text covers the years 855–1118, focussing on the events in Bari and Apulia, to some degree on Byzantine affairs, less on other territories, with the exception of the account of the First Crusade. The use of verbs or possessive pronouns in the first person plural in some passages by the anonymous author, who identifies himself with the protagonists of the local history and considers Apulia his land, is another expression of his Barese origins. As the *Chronicon* shares the beginning and much information with

the annals of → Lupus Apulus Protospatharius (and some with → *Annales Barenses*), a common source is to be supposed. From the 1040s (when the *Chronicon* becomes more detailed), the differences between the annals become greater. No manuscript survives. Camillo Pellegrino, who produced an *editio princeps* in Naples in 1643, declares he transcribed it from a vellum manuscript in Salerno. Variants of another manuscript in Francesco Pratilli's 1753 edition are believed to be a falsification.

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JAKUB KUJAWINSKI

Anonymi chronica imperatorum Heinrico V dedicate

1112–14. Germany. An illustrated imperial chronicle composed possibly at Würzburg at the behest of the Emperor Henry V. It is known in German as the *Lateinische Kaiserchronik*, not to be confused with the Latin translation of the Middle High German → *Kaiserchronik*.

Sources include, → Ekkehard of Aura and → Sigebert of Gembloux. Indeed, the text is so closely related to that of Ekkehard that he was long regarded as the author of this chronicle too. The editors SCHMALE & SCHMALE-OTT appeared to have shown that the work was anonymous, but the matter seems not to be resolved, as HOFFMANN has since argued for Ekkehard's authorship. At any rate, the text is the best witness to the lost version II of Ekkehard's chronicle. It has been suggested that the section after 1106 may have been written by Bishop Otto of Bamberg (see → *Lives of Otto of Bamberg*).

The sole manuscript, Cambridge, Corpus Christi College, ms. 373, contains sixteen line drawings showing the succession from Pippin to Henry IV, and one coloured painting of the coronation of Henry V in 1111.

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Literature: H. HOFFMANN, *Bamberger Handschriften des 10. und des 11. Jahrhunderts*, MGH Schriften 39, 1995, 55–62. C.A. MEIER, *Chronicon Pictum—Von den Anfängen der Chronikenillustration zu den narrativen Bilderzyklen in den Weltchroniken des hohen Mittelalters*, 2005.

GRAEME DUNPHY

Anonymi Valesiani pars posterior [Chronica Theodericana]

Second quarter of 6th century. Italy. A short anecdotal Latin biography of King Theoderic the Ostrogoth (including an irrelevant account of Anastasius' last days), which begins with the arrival of Julius Nepos in Ostia in 474 and ends with the death of Theoderic in 526. The first part (chapters 36 to 56) derives from a version of the → *Consularia Italica* and is an important, though reworked, witness to it. The work survives in two manuscripts of the 9th and 12th centuries (Berlin, SB, ms. Phill. 1885; Vatican, BAV, pal. lat. 927) and was first edited by Henri Valois (1636) as the second of two similar works by different authors from the older manuscript, whence its name.

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Literature: O. HOLDER-EGGER, "Untersuchungen über einige annalistische Quellen zur Geschichte des fünften und sechsten Jahrhunderts III: Die Ravennater Annalen", *Neues Archiv*, 1 (1876), 316–24. L.M. HARTMANN, *PW*, 1.2, 1894, 2333–4. P.L. SCHMIDT, *DNP* 4, 1998, 335.

RICHARD W. BURGESS

Anonymous Short Chronicle of Cyprus

[Chronica delli Re, et successi del Regno di Cipro di Gallico in Italiano tradutta]

ca 1460. Cyprus. Italian translation of an originally French short, anonymous, annalistic account of the history of Cyprus from 1192 to 1459. Although the title announces a chronicle of the Lusignan Kingdom of Cyprus (1192–1489), this is in fact a heterogeneous text composed of three parts diverging in content and style: a chronological list of fifteen Lusignan kings (from Guy to John II, 1192–1458); 66 narrative entries concerning the reigns of Janus (1398–1432) and John II (1432–58), including four entries of the beginning of the 14th century and two for 1459; and three entries (dated 1257, 1258, 1263/4) on the history of the Kingdom of Jerusalem which draw on recension B of the *Annales de Terre Sainte*.

The chronicle lacks any concern for historical development and shows no narrative or literary pretensions. The second text, however, reveals traces of authorial intention and contains important information otherwise unknown (including notes regarding the author's liaison with his Greek servant who bore him two children), despite dating and other inaccuracies. It resembles the *marginalia* in Greek manuscripts (→ *Brachéa Chroniká*) but it is also inscribed within the crusader annalistic tradition. The author/compiler (and the translator) is unknown. Textual evidence suggests that he was active during 1439–59 (or earlier), perhaps in Nicosia. He was probably of Frankish origin, although he may have belonged to the group of bilingual Greeks and Syrians serving the Frankish administration. The text survives in Venice, Biblioteca del Museo Correr, Wcowich-Lazzari 49/22, fols. 1^r–6^v; according to the colophon, Giovanni Tiepolo finished copying the text on 28th October 1590.

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Literature: G. GRIVAUD, "Ο πνευματικός βίος και γραμματολογία κατά την περίοδο της Φραγκοκρατίας", in Th. Papadopoulos, *Ιστορία*

της Κύπρου, 5, *Μεσαιωνικόν βασιλείον—Ενετοκρατία*, 2, 1996, 1084–7.

ANGEL NICOLAOU-KONNARI

Anonymus Belae regis notarius [Anonymus Hungarensis]

13th century. Hungary. A notary of a Hungarian King Béla (probably Béla III, d. 1196), also known as *P. dictus magister*, or formerly *praedictus*. He wrote a Latin *Gesta Hungarorum*, ca 1200/10.

Precedents set by historical writing elsewhere in European and the political tensions around 1200 created the need to demonstrate an *origo gentis*, a history of the Hungarians prior to the foundation of the kingdom in 1000, combined with a *laus terrae*, a geographical description of the country. The widely travelled royal notary recorded many names of places, waters and ruins in Hungary at that time. His working method was based on the assumption that the geographical names of his time were derived from one-time personal names, hence they reflected the past of the country. He presented the mostly fictitious protagonists of the chronicle as being born, living or dying in association with real geographical names, retracing their history from the Hungarians' exodus from Scythia, through the conquest of the Carpathian Basin, to the adoption of the Christian faith.

His only historical source was → *Regino*, but he also drew on the heroic epics, with refrain-like turns reminiscent of oral performance, which he completed with the passages about the Scythians from Justin's *Exordia Scythica* as well as elements from legends of Attila, Alexander the Great and Trojan literature. He projected the political status quo around 1200 into the 10th-century, listing ethnic groups that were neighbours of Hungary or inhabitants of the country at that time. The contractual relationship between the community of nobles and the royal authority as arranged in the mythical *Covenant of Blood* corresponded to the legal development in Europe at that time. One of his influential innovations was to link Attila with the family tree of the Hungarian kings, a theory developed by such later Hungarian chroniclers as → Simon of Kéza.

The *Gesta* survived in a single 13th-century manuscript as the earliest extant Hungarian chronicle (Budapest, OSzK, clm 304). It was first printed in Vienna, 1746 by J.G. Schwandtner.

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LÁSZLÓ VESZPRÉMY

Anonymus Haserensis (Anonymous of Herrieden)

fl. 1075/78. Germany. Author of the *Gesta episcoporum Eichstetensium*, a Latin chronicle of the history of the bishops and diocese of Eichstätt from Willibald (d. 787/81) to Gundekar II (d. 1075).

This chronicle is the main and in many cases the sole source for the early history of the diocese of Eichstätt. The author must have been a canon at the cathedral foundation at Eichstätt, educated at the cloister foundation of Herrieden, and a confidant of Gundekar II, presumably as one of his chaplains (Helmbrecht, Aribo, Megingoz). The *Gesta* once was part of a more comprehensive work containing the *vitae* of the empress Agnes (d. 1077) and her chaplain bishop Gundekar. The surviving chronological part was created as a kind of prologue to the episcopal *vita*. It presents some very colourful portraits of the late bishops like that of Megingaud (991–1015), a man with a baroque love of life who was short-tempered and always hungry. The chronicle is also the main source for the life and work of bishop Reginold (966–91), a famous composer and creator of liturgical *carmina* and *officia*. Written shortly after the death of Gundekar II, the text aims at a positive remembrance of this anti-Gregorian bishop, who was strongly affected by the Cluniac reform movement and had among his allies the empress and pope Leo IX (d. 1054).

The chronicle survives in one manuscript: Eichstätt, Diözesanarchiv, ms. 18, written 1483.

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Text: G.H. PERTZ, *Anonymus Haserensis*, MGH SS 7, 1846, 254–266 [incomplete]. S. WEINFURTER, *Die Geschichte der Eichstätter Bischöfe*, 1987.

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BRIGITTE PFEIL

Anonymus Leobienensis

ca 1345. Austria. Latin papal and imperial chronicle from the Incarnation to 1343, compiled by a cleric, a native of Leoben in upper Styria, probably Conrad of Leoben, lecturer at the Dominican monastery in Vienna. He compiled two sources, the *Liber certarum historiarum* by → John of Viktring, probably known to him through the ducal court in Vienna, and an expanded version of the Chronicle of → Martin of Opava. The latter was enlarged in Leoben ca 1300, drawing on annals from Vienna and Leoben, writings by Alexander of Roes and other minor theological and historical tracts. The Anonymus added no further information to the compilation. He intended to locate the pro-Habsburg account of John of Viktring in a broader historical frame. Through this compilation, the concept by John of Viktring became widely known. Later it was augmented with material concerning the battle of Crécy, with German annals for 1347–50 and with a German account of the battle of Mühldorf. The chronicle is extant in five manuscripts, two of which are fragmentary: Klosterneuburg, Stiftsbibliothek 127; Vatican, BAV, pal. lat. 971; Vienna, ÖNB, cod. 3445; Zwettl, Stiftsbibliothek, 59; Krems, Stadtarchiv, without shelfmark.

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KARL UBL

Anonymus Matritensis

ca 886. Constantinople? An augmented, emended, and extended version of the second edition of the *Chronographicon syntomon* (Χρονογραφικόν σύντομον) of → Nikephoros Patriarches (of 848), employing a number of other sources, some known (particularly → Eusebius, → Georgios Synkellos and → Theophanes), but others not. This short Greek-language chronicle takes the form of a list of Hebrew patriarchs, judges, and kings; kings of Persia and Egypt; and emperors of Rome and Constantinople. Each is assigned a number in his own sequence and his name is given along with the length of his reign. This makes up the bulk of the material that derives from Nikephoros. These lemmata are usually followed by one or more interesting anecdotes about the ruler or notable events of his reign. The last such entry is for the emperor Leo (V) the Armenian (813–20), and the subsequent emperors down to Basil I 'the most orthodox' (867–886) are merely enumerated with bare lemmata. The work survives in a single Madrid manuscript (BNE, *Codex Matritensis* 4701), written in the 10th or 11th century.

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RICHARD W. BURGESS

Anonymus Minorita

1350s or 60s. Hungary. Author of a history of the reign of Louis I (the Great) of Hungary. He is believed to have been a Hungarian Franciscan closely connected with the royal court. Identifications which have been debated include John of Kéty, of Eger, confessor of Elisabeth of Hungary and Louis the Great, and Dénes Lackfi, Bishop of Zagreb and later the archbishop of Kalocsa. It is also possible that the authorship of the work should be ascribed to two authors, one of whom might have been Mark of Kált (see → *Chronicon pictum*).

This text was composed after 1355, most probably ca 1362–3, in Latin with Hungarian, East-Slavonic, probably Old Belarusian, and German language inserts, written in a rhythmic prose. It is assumed that it originally began at least with Louis' accession in 1342. Throughout the work,

elements of the *gesta* genre are mixed with the Franciscan tradition of historical writing. The narration covers the years 1345–55 and focuses mainly on the description of Neapolitan and Lithuanian expeditions of Louis the Great.

Only a fragment of the work has survived, worked into one of the versions of the János → Küküllei's *Liber de rebus gestis Ludovici I. regis Hungariae*, and transmitted in the → *Chronicon Dubnicense*, where it fills nearly 28 pages (chapters 154–72).

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LESŁAW SPYCHAŁA

Ansbert

12th/13th century. Austria? Author of the contemporary official Latin chronicle of Frederick Barbarossa's expedition for the 3rd crusade (1188–95): *Historia de expeditione Friderici imperatoris*. An unknown clergyman, he was probably an Austrian participant in the expedition moving in circles close to the emperor, most likely in his chancellery. In the later 13th-century manuscript tradition he is named Ansbertus. He recorded the events of the crusade continuously and probably sent three successive separate parts thereof as official reports to Empire. On his return he compiled the first version of his chronicle based on these records with a preface and conclusion. Only a fragment of this version is preserved: Graz, UB, cod. lat. membr. 411.

Probably 10 years later the text was enlarged and completed with a new introduction, with letters about the situation in the Christian transmarine domains, with the text of the crusade proclamations, and ending with a 25-folio excursus on the

events in the Orient and in Europe under Richard Coeur de Lion and Henry VI. This second version of the *Historia* was copied in the Milevsko monastery and included in the annals of → Jarloch of Milevsko. The sole manuscript is Prague, Strahovská knihovna Kláštera premonstrátů v Praze, DF III 1; this is badly damaged, but fortunately three 18th-century copies of the full text were made before the damage occurred.

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MARIE BLÁHOVÁ

Anselm of Havelberg

ca 1099–1158. Germany. Theologian and statesman, bishop of Havelberg (Northern Germany) from 1129, archbishop of Ravenna from 1155, imperial emissary to Byzantium (1136, 1153), papal legate to the crusade against Polabian Slavs (1147), author of treatises.

Anselm's most important treatise is *Antikeimenon id est liber contrapositionum sub dialogo conscriptus*, normally called simply the *Dialogi* or in Greek *Antikeimenon*. The three books of the *Antikeimenon* were written in Latin in 1150, commissioned by its addressee Pope Eugene II. The document presents a theological dispute between Anselm and Nicetas of Nikomedia in Constantinople in 1136. The first book is entitled *Liber de unitate fidei et multiformitate vivendi ab Abel iusto usque ad novissimum electum*, being an original lecture in philosophy of history. History is divided into 7 epochs. All generations share the same faith expressed in various ways. The church undergoes continuous revival and the humanity

inspired by the Holy Spirit participates in the plan of the Providence and experiences new theological realities. Events are interpreted symbolically (thus departing from the then common allegorical interpretation). Analogies are continually drawn between the period under scrutiny and the present time.

Antikeimenon is known from 13 manuscripts from 15th–18th century, two more can be reconstructed from the first edition. See especially the early copies Munich, BSB, cgm 6488, fol. 1^r–62^v; Wolfenbüttel, HAB, cod. Aug. 11.14 2^o, fol. 1^r–164^v.

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STANISLAW ROSIK

Anselm of Liège

d. 1056. Low Countries. Canon of the cathedral chapter of St. Lambert in Liège (often confused with the homonymous dean of the same chapter, who died at the earliest in 1057). Author of the *Gesta episcoporum Tungrensium, Traiectensium et Leodiensium* (Deeds of the Bishops of Tongeren, Maastricht and Liège) from 661 to 1048. This work is a continuation of the *Gesta* of → Heriger of Lobbes and was in turn continued up to the year 1247 by → Giles of Orval.

Anselm wrote the *Gesta* in the years 1052–6 at the request of his godmother Ida, abbess of St. Cecilia's Abbey in Cologne, who wanted to learn more about the bishops of Liège. The first version of the *Gesta*, covering the complete history of the bishopric from its origins up to 1048, has been lost. In the second version, dedicated to archbishop Anno II of Cologne, Anselm replaced the first part of his text (covering the period up to 661) by Heriger's *Gesta*. The author died between March and December 1056, before the second redaction was complete. An anonymous cleric finished the work and added a new preface, including excerpts from the original dedication to Ida. This second version has been preserved in several manuscripts, the best being Scherpenheuvel-Zichem, Abdij der Norbertijnen van Averbode, Archief, IV, Hs. 9.

As the MGH edition ignores this manuscript, a new edition is a desideratum.

The structure of Anselm's *Gesta episcoporum Leodiensium* is rather unbalanced. More than half of the text is occupied by the biography of Anselm's intimate friend bishop Wazo (1042–8). The preceding part gives a quick overview of the bishops from Theodard (ca 661–70) to Nithard (1037–42), with special attention to St. Lambert (ca 670–700), Notger (972–1008) and Wolbodo (1018–21). Anselm emphasizes their spiritual and intellectual qualities and defends their territorial rights against the claims of lay princes. His account of the conflict between Wazo and emperor Henry III shows his fierce rejection of the imperial use of power over the church.

Anselm's sources are mainly episcopal *vitae* and oral information from Wazo himself. Historians like → Sigebert of Gembloux and → Reinier of St. Lawrence used the *Gesta* extensively, although in the late Middle Ages Anselm's original was eclipsed by the popular reworking by Giles of Orval. The *Gesta* remain a source of the utmost importance for the history of Liège and Lorraine until the mid-11th century.

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PIETER-JAN DE GRIECK

Anselmus de Vairano

ca 1145–ca 1200. Italy. Monk of the monastery of St. Peter of Lodi Vecchio (Lombardy), he was born in the now non-existent village of Vaieranum. As he himself declares at the beginning of his work (*ego dominus Anselmus de Vairano huius monasterii...*), he is the author of a chronicle which goes from 290 to 1193 and mainly deals with the events related to the monastery. Divided into 39 chapters (the last 3 are a later addition), it commemorates the founding of the abbey, its patrons and the relics it preserves. It also contains a list of its abbots till 1196. For the compilation of his work Anselmus was indebted

among others to the *Liber Manifestationis* by judge Alberto Inzignadro, to a *passio sancti Iuliani*, but above all to the documents preserved in the abbey archive.

His chronicle has come down to us in four manuscripts: Milan, Biblioteca Ambrosiana, T8 sup. (end of the 15th century), Milan, Biblioteca Ambrosiana, E 124 sup. (end of the 14th century–15th century), Lodi, Biblioteca comunale Laudense, XXIV A 72 (17th century) and Lodi, Biblioteca comunale Laudense, XXVIII B 6 (17th century).

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LUCIA SINISI

Antoninus of Florence

[Archiepiscopus Florentinus; Antonino Pierozzi]

1389–1459. Italy. Dominican friar. Author of a Latin universal chronicle. Antoninus spent the major part of his life watching over the observance of the canons in the Dominican monasteries. In Florence, he was involved in the establishment of the San Marco monastery. In 1446, he was consecrated archbishop of Florence and set about reorganising his diocese.

It was during his time as archbishop that he wrote the four volumes of his *Summa moralis* (Comprehensive moral treatise). The historical book *Chronicon sive Summa historialis* (Chronicle or Comprehensive historical treatise) constitutes the fifth part of the *Summa*. Begun in 1440, this universal chronicle—which aims, according to its author, at offering men examples of virtue, courage and modesty—comprises three parts divided into titles, chapters and paragraphs of unequal lengths. The first part often comments on the Bible and the third contains autonomous studies on the decretals and the medieval theologians. The last two of the 24 titles of each part are dedicated to the particular history of the Dominican

and Franciscan orders. In general, each chapter corresponds to one pontificate.

The chronicle is preserved in the manuscripts Paris, BnF, lat. 8949–51, 15th century (Pars I, II, III); Vatican, BAV, Vat. Lat. 1967–8 (Pars II, III); Florence, Biblioteca Nazionale Centrale, ex Magl. cl. XXXIX, 69–70 (Pars I, III); and Florence, Biblioteca Medicea Laurenziana, San Marco 363 (Pars II). *Editio princeps*: A. Koburger, Nuremberg 1484.

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COLETTE GROS

Antonio da Barga

b. late 14th century–d. 1452. Central Italy. Olivetan monk, theologian, humanist scholar, and religious chronicler, born in Barga, a town in the Serchio Valley north of Lucca in Tuscany. Among his surviving writings is the *Chronicon Montis Oliveti* (Chronicle of Mount Olivet), an account in Latin of the origins and development of the Olivetan Order spanning the period 1313–1450. Composed in 1450–51, the work provides invaluable insights into the distinct traditions and practices of this branch of the white monks of the Benedictine Order. Antonio's narrative draws upon his own experiences as an Olivetan official, as well as documents and oral traditions. A study of the lives of the monastic community's most eminent figures was planned but remained unfinished at the time of his death. The autograph survives in the archive of the abbey of Monte Oliveto Maggiore (without shelfmark).

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FLAVIO BOGGI

Antonio di Buccio

before 1350–ca 1425. Italy. Author of two chronicles, both written after 1377 in vernacular verse.

His first work, *Delle cose dell'Aquila* (On matters of L'Aquila) is a continuation of → Buccio di Ranallo's *Cronica*, narrating the history of the town of L'Aquila, in central Italy. It was written in the years 1363–81, in 961 quatrains.

The second chronicle, *Della venuta del re Carlo di Durazzo nel Regno* (The Coming of Charles of Durazzo to the Kingdom of Naples), recounts the succession of Charles the Short as King Charles III of Naples. It was written in 1378–82, in 135 octaves grouped in 5 cantos. It seems that he approved Charles before he came in southern Italy. But when he imposed high taxes, Antonio complains: the ambassadors of the town, he writes, *anche ne recaro, che nello consellio fo-ne / la cabella deliberata per conti, e baroni: / per consillio de Re Carlo confermata fo-ne. / Io non lo pregiaragio punto nelli mei sermoni. / [...] Quistu actu Antonio niente non pregiò-ne* (also said that in the council / counts and barons decided to levy taxes: / they were confirmed by King Charles. / I will not appreciate this at all in my discourse. / [...] Antonio didn't appreciate this act)

One manuscript containing both chronicles survived until the 18th century, but this is now lost.

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PIERLUIGI TERENCE

Antonio di Niccolò

15th century. Italy. Nothing is known of Antonio di Niccolò's life, but that he was notary and registrar of the town of Fermo (Marche) and author of *Chronica Firmana* (Chronicle of the town of Fermo), as he states at the beginning of his work: *Hec est memoria omnium et singulorum nuorum... adnotatarum et scriptarum per me Antonium Nicolai de Firmo notarium publicum*. His chronicle, written in a not very elegant Latin, begins at the year 1176, with only few references to the 12th and 13th century, but with a thorough report of the events that involved the town of Fermo from the last thirty years of the 14th century to 1447. For these years the author is extremely accurate, adding for each event not only the date, but sometimes also the hour of the day. However there are two *lacunae* in the text: the first, from 1348 to 1374, is due to a deliberate choice of the author, the reason for which is unclear, while the second, from 1401 to 1407, results from the loss of several pages in the autograph manuscript. Antonio di Niccolò's chronicle was continued for the years 1448–1502 by Luca Costantini, and by Giampaolo Montani from 20th October to 21st March 1517. It survives in several copies, mostly preserved in the Biblioteca Civica "Romolo Spezioli" of Fermo, the best of which is a manuscript written in the second half of the 16th century.

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LUCIA SINISI

Antonio di Pietro dello Schiavo

15th century. Italy. The Latin *Diary* of Antonio di Pietro covers the history of the city of Rome from 19 October 1404 to 25 September 1417. The narration begins with the turbulent situation of political instability in Rome and with the arrival of the King of Naples to bring help to the Roman population. What follows are the major events that occurred in the city, described with meticulous detail and particular attention, during fifteen years of important change, the last of which contained the election of Oddone Colonna (Martin V),

to the papal throne and the reunification of the Church after a schism that lasted forty years. During this chaotic period in Rome the city became the object of conquest by those who wished to claim her by force. Antonio di Pietro offers a clear and chronologically detailed description of the facts that concluded with the death of Giovanni Colonna during a common rebellion. The text of the Diary is handed down to us from several codices. A critical edition was edited by Francesco ISOLDI in 1915, based on Vatican, BAV, ott. lat. 678, fol. 152, a transcript written on a single column by one hand. In his edition, ISOLDI modifies the classification of the codices that contained the Diary which was initially offered by SAVIGNONI.

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GIOVANNI SPANI

Apollodorus of Athens

third quarter of the 2nd century BC. Egypt and Asia Minor. The Greek *Chronica* of Apollodorus (ca 180–120 BC [110?]) covered the period from the fall of Troy (1184 BC) down to 146 BC. Apollodorus's conception of history, bequeathed to his Hellenistic and Christian successors, was an amalgam of mythology, geography, and history, which included philosophers and literary figures. It was written entirely in iambic trimeters, to aid memorisation, and used Athenian archons instead of Olympiads for chronology. Later prose reworkings and continuations (with added Olympiads) became more popular than any other chronicle, including that of Apollodorus himself, until they were supplanted by the chronicle of → Castor of Rhodes in the late first century BC.

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loros [7, aus Athen]", *DNP* 1. E. SCHWARTZ, *PW* 1.2, 1894, 2855–86, esp. 2856–63.

RICHARD W. BURGESS

Appenwiler, Erhard

d. 18th Jan 1472. Alsace, Switzerland. Vicar at the cathedral of Basel, probably born in Colmar. Writer and continuator of the Basel manuscript of the → *Sächsische Weltchronik*. Appenwiler started copying the text in Basel in 1439. In the next 33 years, he completed and continued his manuscript (Basel, UB, E VI 26). He added a contemporary chronicle of the town in Latin and German with current news, prices, weather information, the Latin *Annales Parisienses* (annals of the Cistercian monastery of Pairis, Alsace), the Latin *Coronatio regis Frederici anno 1442*, a list of the knights killed in Sempach in 1386, extracts from the → Twinger von Königshofen chronicle and a detailed report of the Basel War of 1444–46. Appenwiler's last entry is dated 1471. He died in Basel. An otherwise unknown Magister Nicolai (Appenwiler?) inherited the manuscript, which then came to Heinrich Synner genannt von Tachsfelden, a rich Basel patrician who continued the chronicle until 1474.

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JÜRGEN WOLF

Apud Stargardenses

[Genealogia stargardensis]

1348–51. Poland. A brief Latin genealogical chronicle of the dukes of West Pomerania from the baptism of Wratisslaus I in 1124 to the death of Wartisslaw IV in 1326. It was written by a monk of the Augustinian-eremites' monastery in Stargard Szczeciński on the River Ina. It is known only through excerpts in the German-language

Chronik von Pommern of Thomas Kantzow (ca 1505–42).

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MAREK DERWICH

Ari Þorgilsson inn fróði

(the Wise)

1067/68–1148. Iceland. According to → Snorri Sturluson, Ari was the first author of *fræði* (historical knowledge), which is written in Old Norse. He probably spent his whole life in Iceland where he was a priest. The only work which can be ascribed to him with certainty is the *Íslendingabók* (Book of the Icelanders), a short history of Iceland up to 1118 with emphasis on the development of institutions. The last part of the book focuses on the organization of the Icelandic Church. In the preface he mentions that he had shown a draft to the bishops Ketill (bishop from 1122) and Þorlákur (d. 1133), and to → Sæmundr Sigfússon (d. 1133). The first draft must have been written between these years. The work is preserved only in two copies from the 17th century (Reykjavík, Stofnun Árna Magnússonar, 113 a and b).

In the preface to *Íslendingabók*, Ari mentions that he also wrote *Ættartala* (Genealogies) and *Konunga Ævi* (Life of Kings). Because of a linguistic ambiguity in Ari's text, it is impossible to decide whether these were parts of the first draft of *Íslendingabók*—which is the opinion held by most scholars—or independent works. Ari is often mentioned as a possible author of the first, now lost, version of *Landnámabók* (Book of the Settlement [of Iceland]).

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ELSE MUNDAL

Aristakēs Lastivertc'i

late 11th century. Eastern Anatolia (Theodosiopolis region, modern Erzurum). Aristakēs of Lastivert was a *vardapet*, an Armenian clerical scholar, who wrote a history of the fall of the independent medieval Armenian kingdoms to Byzantine annexation and Turkish invasion. Written in the Armenian language, the history begins around 1000 and ends with the death of the Turkish sultan Alp Arslan in 1072. Aristakēs belongs to a tradition of Armenian historical writing that has its roots in the Old Testament, and portrays the Armenians as the new "chosen people" of God. The misfortunes of his people are therefore chastisement for their sins, and admonishment for the future; his message is a lament over the past, and a call to bring about a better future through faith and penitence.

The history survives in over 25 manuscripts, of which the oldest (Yerevan, Maštoc' Matenadaran, 2865) was copied in the 14th century and completed in 1567. A manuscript copied in 1599 is held in Jerusalem (Ναός του αγίου Ιακώβου, ms. 341); the remainder are dated to the 18th and 19th centuries.

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TARA L. ANDREWS

Aristobulus

2nd century BC. Egypt. Alexandrian-Jewish philosopher, historian and exegete, writing in Greek. Sometimes wrongly called Aristobulus of Paneas. He is known as one of the first authors who argued for the antiquity of Biblical over Greek culture resorting to allegory in biblical exegesis, in part for this purpose. Very little is known about him and only five fragments of his writings are extant, cited in works of → Clement of Alexandria and → Eusebius.

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JOSEF LÖSSL

Arluno, Bernardino

1478–1535. Italy. Jurisconsult and author of, among other works, a Latin history of Milan from the origins to 1525, divided into three parts: *Ab urbe condita usque ad annum 1500* (Milan, Biblioteca Ambrosiana, ms. A 114 inf.; Milan, Biblioteca Trivulziana, ms. 706; Basel, UB, ms. E II 58), from Milan's origins to 1500; *De bello veneto ab anno 1500 ad annum 1516 seu Historiarum ab origine urbis Mediolani pars altera* (Milan, Biblioteca Ambrosiana, ms. A 107 inf.; Venice, BM, ms. Lat. X, 207 (=3786)), from 1500 to the battle of Marignano, the only part published; *De bello gallico seu Historia Mediolanensis usque ad Franciscus I Gallorum Regis captivitatem* (Milan, Biblioteca Ambrosiana, ms. A 140 inf.; Milan, Biblioteca Trivulziana, ms. 706; Einsiedeln, Stiftsbibliothek, ms. 353 (120)), from the battle of Marignano to the captivity of Francis I, king of France. The work lacks scholarly documentation and its rhetorical style suggests that it was composed as an erudite literary exercise (*in otio litterario*). Little studied by scholars, this work and its author have yet to be examined in comparison with other Milanese historians of the period.

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ROBERTO PESCE

Arnaldus de Verdala

14th century. France. Canon of Mirepoix from 1321, Bishop of Maguelone 1339 and Professor of law at Montpellier from 1330. His *Catalogus episcoporum Magalonensium*, which survives only in late copies (e.g. Paris, BnF, lat. 11849, 16th century), is important for the history of the south of France. While for the earliest bishops he occasionally states that he has not found a single trustworthy document to validate their existence or acts, it is obvious that for the Carolingian period he was not averse to using material from *chansons de geste*. For the later period he was able to make use of what he called a *Chronica Antiqua* (the 12th-century → *Chronicon Magalonense vetus*, which was copied into the Cartulary in 1343). For the 13th and 14th century until 1339 he makes abundant use of the archives. Hence the notices for each bishop tend to get longer, the nearer in time they are to him. As a member of the Inquisition with Jacques Fournier (later Pope Benedict XII) he travelled around the region and to Avignon. Of particular interest are the details of agreements with the King of Majorca concerning Montpellier, the account of Bishop Raynier's death by poisoning—the canons of Maguelone had doctored the *hostia*—and verse epitaphs of some of the early bishops.

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KEITH BATE

RÉGIS RECH

Arnold of Lübeck

d. 27th June 1211/14. Northern Germany. Benedictine monk, raised probably in Braunschweig or Hildesheim. Monk at St. Ägidien monastery in Braunschweig, then from 1177 the first abbot of the newly founded St. John's monastery in Lübeck. Author of a *Chronica* (also called *Chronica Arnoldi abbatis*, *Arnoldi Cronica Slavorum*, *Historia abbatis Lubicensis*). The prose chronicle, written probably 1210, covers 1171–1209. The source is uncertain: oral tradition and eyewitness accounts were instrumental. Of the seven books,

I, II and V cover the late reign of Henry the Lion, duke of Saxony and Bavaria, in particular his pilgrimage, fall and exile. Books III, IV, VI and VII deal with North Albingian topics (Christian mission in Livonia, German-Danish relations, city and diocese of Lübeck, the archiepiscopal see of Bremen) as well as with issues concerning the Empire (Sicily Crusade, Third and Fourth Crusade). Generally, local reports are more detailed and possess higher credibility than the parts concerning the Empire. Arnold intended to continue the *Chronicle of the Slavs* by → Helmold of Bosau. Due to his personal commitment to his homeland North Albingia there is an obvious preference for regional issues as well as for the concerns of the Christian mission.

Three manuscripts contain both Arnold and Helmold: Copenhagen, Arnamagnæan Institute, AM 30 2° & Kongelige Bibliotek, Additamenta 50 2°; and Lübeck, Bibliothek der Hansestadt, ms. hist. 4° 4. Others with Arnold's chronicle include: Berlin, SB, ms. lat. fol. 296; Copenhagen, Kongelige bibliotek, GKS 2288 4° & GKS 646 2°; Prague, Knihovna Národního Muzea, XVII F 25 (fragment); Brno, Moravský zemský archiv, G 12, Cerr. II Nr. 27Brno (fragment).

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LEILA WERTHSCHULTE

Arnold of Quedlinburg

fl. 1232–70. Germany. Arnold refers to himself as subordinate scribe to the Abbess of Quedlinburg. He wrote a Latin chronicle about ecclesiastical foundations and the Weida family, preserved in a single manuscript (Amberg, SA, Kloster Waldsassen 349), an 8½-folio interpolation in the cartulary of the Waldsassen monastery. His chronicle narrates two ecclesiastical foundations. After a dream, in which he saw Mary and St. Norbert, founder of the praemonstraten-

sian order, Heinrich of Weida was plagued with guilt for the accidental death of his brother and founded the monastery of Mildenfurt (1193). The foundation of St. Viti in Veitsberg (allegedly in 974), extracted directly from the charter, presents an extensive genealogical history of the Weida family, whose eldest members are mentioned nowhere else. Thus the chronicle includes unique information about the ancestors of the princes of Reuss. As sources Arnold used the monastery archive, which is mostly lost.

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JAN ULRICH BÜTTNER

Arnoldi, Heinrich

[Heinrich de Alvedia, von Alfeld]

1407–1497. Germany. Author of devotional texts and a chronicle. Born in Alfeld on the Leine, south of Hildesheim, Arnoldi studied law and theology in Rome, without gaining a degree, and worked as a notary for the papal Curia and later the Council of Basel (1431–49). He entered the Carthusian monastery of St. Margaretental in Basel in 1435, and was prior 1450–80. Although once admonished to be more exacting with his monks, his efforts to maintain the monastic buildings and expand the endowments and library holdings earned him high respect. Arnoldi enjoyed close contacts with the local book-printers, and his *Litania contra Turcos* (Litany against the Turks) was published in 1476. He died in Basel on 5th June 1487.

His chronicle of St. Margaretental, *Chronica foundationis Cartusiae in Basilea minori 1401–1480* (Basel, UB, B III 10), written after 1480 in the form of dialogues with the patron saint, St. Margaretha, sheds some light on the history of the city and offers insights into the issues debated at the Council of Basel (1431–49). The focus, however, rests on the basic concerns of the Basel monastery, its economic and political status, and the history of its priors. The dialogue style makes it very

personal, if at times also rather naïve, especially when, lacking information, the author pleads with the Saint to instruct him. Arnoldi's own work breaks off at chapter 33, but is continued by subsequent Carthusian monks as far as 1532.

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ALBRECHT CLASSEN

Arnpeck, Veit

1435/40–96. Southern Germany. Born in Freising, as son to a cobbler, studied at the university of Vienna 1454–57, from 1465 chaplain first in Amberg, later in Landshut and Freising. Author of *Chronica Baioariorum* and its vernacular version *Chronik der Bayern* (Chronicle of the Bavarians), *Chronicon Austriacum* (Austrian Chronicle) and *Liber de gestis episcoporum Frisingensium* (Book of Deeds of the Bishops of Freising).

Chronica Baioariorum. Written in the 1480s and 90s, this Latin prose chronicle relates the history of Bavaria from its beginnings to 1493 in five books. Commencing with a brief outline of Bavarian geography and a detailed discussion of different theories about the origin of the Bavarians, the account of the first four books ends with the year 1180, while the last book solely deals with Wittelsbachian rule from the mid-13th century until the times of the author himself. Arnpeck compiled his work from a wide range of different sources, especially from the chronicles of → Andreas of Regensburg, Hans → Ebran von Wildenberg, → Frutolf von Michelsberg, Ulrich → Fueterer and → Otto of Freising, even incorporating works that had appeared in print while Arnpeck was actually writing his text, such as the *Germania* of → Tacitus or Hartmann → Schedel's *Chronica*. Arnpeck's interests as an historian are clearly humanist in scope but his primarily intended audience is the learned clergy of the Freising diocese: the work is dedicated to bishop Sixtus of Freising. The autograph manuscript is Munich, BSB, clm 2230.

Chronik der Bayern. Written alongside the *Chronica Baioariorum* this German prose chronicle is less a translation than a revision of the

Latin work for lay people. Its popularized and entertaining character is reflected in the numerous abridgments and short expansions taken from vernacular sources. This work survives in twelve manuscripts, the best of which is Stuttgart, Hauptstaatsarchiv, Hs. 118. 17.24.

Chronicon Austriacum. Completed in 1494 this Latin prose chronicle encompasses Austrian history from its legendary outset to the year 1488. Arnpeck takes much of the same material into consideration that he used for his *Chronica Baioariorum*, but in addition he culls information from → Leopold von Wien's *Chronik von den 95 Herrschaften* and from the Klosterneuburger Tafeln. Arnpeck's Austrian chronicle is far less original than his Bavarian chronicles. His intended audience can again be found in Freising, especially among the members of the cathedral chapter, who in Arnpeck's times kept up close connections with Vienna and the town's university. This work is found in the same autograph manuscript as the *Chronica Baioariorum*.

Liber de gestis episcoporum Frisingensium. Arnpeck's last Latin prose chronicle was completed in 1495 and contains the history of the bishopric of Freising from its first incumbent St. Korbinian in the early 8th century to the current Archbishop Sixtus. The sole manuscript is Munich, Ordinariatsarchiv, B 5, 63–158.

Arnpeck's historical works are good examples of Late Medieval chronicles combining a clearly visible interest in regional affairs with the large-scale framework of world chronicles.

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MARTIN PRZYBILSKI

Arnulf of Milan

ca 1000–post 1077. Italy. Author of the Latin *Liber gestorum recentium*, covering 925–1077. Arnulf was a descendant of the family of Archbishop Arnulf I of Milan (970–74), which probably belonged to the stratum of the *capitanei*. In 1077, after the events at Canossa, he acted as legate of his city at the papal court at Rome, which demonstrates his specific social rank in Milan. It is likely that Arnulf was a cleric, though this cannot be established with certainty.

In 1072, Arnulf wrote the first three books of his *Liber*, describing the politics of the Italian kings, of the Archbishops, and of his fellow citizens up to his own time, thereby defending the independence of the church of Milan in a polemical manner and criticizing any intrusion of both the Pope and the emperor into concerns of the church of Milan. In particular, he showed his antipathy to the insurgence of the *pataria*, a Milanese ecclesiastical reform movement. He focussed on the conflict within the city and on the schism in Milan in order to defend the rights of the clergy of Milan to elect their archbishop. The history of Northern Italy in general is described only sketchily.

After his mission to Rome, he continued his chronicle with two books on the periods 1072–April 1075 and April 1075–77. In the final book, Arnulf shows a totally different tendency, now defending Gregory VII, a change of position which was obviously influenced by his visit to Rome. Seven manuscripts include all five books of the *Liber* (the earliest of these is Modena, Biblioteca Estense, a.Q.7.31), while the other surviving five manuscripts consist only of books I–III (of which the earliest is Yale, Beinecke Library, ms. 642).

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FLORIAN HARTMANN

Arreglo toledano de la Crónica de 1344

(Toledan revision of the 1344 chronicle)

ca 1460. Castile (Iberia). An anonymous Castilian revision of → Pedro Afonso's Portuguese *Crónica Geral de 1344*, the *Arreglo* is remarkable principally for the incorporation of a series of legends into the body of the history of Iberia. It contains a particularly extensive account of the life of the Cid, Ruy Dias. The narrative is re-written in a novelized fashion characterised by the frequent use of direct speech, the foregrounding of Castile, and a notable interest in the origins of the Jewish community of Toledo, leading some scholars to believe that the author was a *converso* native of the city. In line with its source manuscript, the narrative ends towards the end of the life of the Cid and

is completed in one codex with text taken from another source, the → *Crónica de Castilla*. There are two manuscripts, Madrid, BNE, ms. 7594, and Salamanca, BU, ms. 2585. The Salamanca manuscript was mutilated at one point by the removal of all folios containing reference to the Jews.

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AENGUS WARD

Artapanus

2nd, perhaps 3rd century BC. Egypt. Jewish-Hellenistic author, probably from Alexandria, who argued for the antiquity and superiority of Biblical over Egyptian culture. In his work *The Jews* (περὶ Ἰουδαίων) he depicts Moses as inventor of Egyptian religion, though his aim is not some form of syncretism but an apologetic, enlightened, Hellenistic Judaism: the Egyptians recognise Moses as 'Hermes' (Thoth), worthy of divine honour, and his God as Lord of the universe. Artapanus' work survives in fragments in Alexander Polyhistor and → Eusebius (*Praeparatio evangelica* IX. 18 23 27).

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JOSEF LÖSSL

Arthur

ca 1350–1400. England. A 642-line verse Arthurian chronicle in Middle English, primarily southern dialect, interpolated into a Latin → *Prose Brut* in Longleat House, ms. 55 (Liber Rubeus Bathonica). It tells of Arthur's conception and birth, his war against the Romans, and Mordred's treachery. Some details, such as the establishment of the Round Table, Arthur's killing Mordred, and the identification of Avalon with Glastonbury,

are not in → Geoffrey of Monmouth, and the "Frensch boke" cited as a source possibly refers to → Wace or an Anglo-Norman → *Prose Brut*. The *Arthur* includes the epitaph *Hic iacet Arthurus, rex quondam, rexque futurus* (Here lies Arthur, the once and future king) found in other works, including Malory's *Morte Darthur*, but not usually in chronicles.

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EDWARD DONALD KENNEDY

Arthurian material

1. England and Wales; 2. Scotland;
3. The Continent; 4. Italy; 5. France;
6. Flanders; 7. The Iberian Peninsula

1. England and Wales

Arthurian material appears primarily in chronicles produced in Great Britain, where readers were more likely than those on the Continent to accept Arthur as a historical figure. The earliest reference to Arthur in a chronicle is in the Welsh → *Historia Brittonum* (ca 829/30) where Arthur, a Christian Briton *dux bellorum* (leader of battles, not a king), is said to have won twelve battles against the pagan Saxons, the greatest of which was at Mt. Badon where he slew 960 of his enemies in one day. Badon had been celebrated as a great Briton victory in → Gildas's *De excidio et conquestu Britanniae* (ca 500), but Gildas had not mentioned the leader. Arthur's name appears twice in the tenth-century → *Annales Cambriae*, once for his victory at Badon and once for the battle at "Camlann" in 539 where Arthur and "Medraut" (Modred?) fell.

→ William of Malmesbury and → Henry of Huntingdon apparently knew oral legends about Arthur. William's *Gesta regum Anglorum* (ca 1125) indicates that Arthur's heroism should be commemorated by "truthful histories"

(*veraces... historiae*) rather than fallacious fables (*fallaces... fabulae*). In Henry's *Historia Anglorum* (ca 1129) Arthur is not just a military leader (as in *Historia Brittonum*) but also king of Britain, and this suggests that by the early twelfth century his status, at least in some circles, had risen to that of ruler.

William's hope that Arthur should be known through truthful histories seemed fulfilled with the appearance of → Geoffrey of Monmouth's *Historia regum Britanniae* (1136–38), which Geoffrey claimed to have translated from a book written in the Briton language owned by Walter, Archdeacon of Oxford. The *Historia* appears, however, to have been drawn from many sources, including the *Historia Brittonum*, the Bible, oral traditions, and Geoffrey's own imagination. He created the first substantial account of Arthur and invented Merlin, whose prophecies were part of the book and also had circulated independently prior to the *Historia*. Geoffrey's Arthur becomes king at age fifteen, gains control of Britain and Scotland, and marries Guenevere. His knights include Gawain and Modred, sons of Arthur's sister Anna and the Scot Loth of Lothian. He conquers much of Europe in part because of his aggressive response to a demand for tribute from Lucius, procurator of Rome. He defeats the Romans and is about to be crowned emperor, but must return home when he learns that Modred has usurped the throne and is living with Guenevere. In the final battle Modred is killed, and Arthur is taken to Avalon for the healing of his wounds in the year 542. The *Historia* survives in at least 219 Latin manuscripts. There were also about sixty Welsh versions written between the thirteenth and the eighteenth century, a popular Anglo-Norman verse translation by → Wace (1155), an English alliterative version by → *Lazamon* (late twelfth or early thirteenth century), and a fourteenth-century English prose translation (→ *History of the Kings of Britain*) based on both Wace and Geoffrey. It also influenced the ancestral lines presented in some of the → *Genealogical Chronicles* in English and Latin like those of Edward IV, who wanted to show his descent from Arthur's family.

Some chroniclers were skeptical about the *Historia*: → Alfred of Beverley, one of the earliest chroniclers to include a summary of it in his work, wondered why chroniclers on the Continent had not heard of Arthur's conquests there. Later in the twelfth century → William of Newburgh accused Geoffrey of presenting lies under the honourable

name of history. In the fourteenth century Ranulf → Higden raised questions similar to those of Alfred of Beverley, questions to which Higden's English translator John → Trevisa responded by surmising that Geoffrey had access to sources that continental chroniclers knew nothing about. In the fifteenth century Thomas → Rudborne, while accepting the historicity of Arthur, questioned Arthur's defeat of the Romans and presented him as abandoning parts of southern Britain to Cerdric, the West Saxon king. Later chroniclers like Robert → Fabyan had doubts about the legends, and John → Whethamsted described the *Historia* as "poetical rather than historical." The Italian humanist and resident of England Polidoro → Virgilia included in his *Anglica historia* (1512–13) a brief summary of the *Historia* but described its Arthurian story as a tradition of the common people and Arthur's conquests on the Continent as *anilibus fabellis* (silly little tales).

Nevertheless, Geoffrey's Arthurian account was accepted by many in England as historically true until the sixteenth century or later, and it was often used, as KEELER points out, for political purposes, as in justifying England's conquests of Ireland and Wales and attempts to conquer Scotland. It was adapted into some of the most widely-read chronicles produced in England, in part because there was no other detailed history of Britain before the Anglo-Saxon period. Its inclusion in those chronicles gave the story a historicity that it would never have had if it had remained simply a history of the Britons. The *Historia* and Wace's adaptation were sources for the account of Arthur in the popular Anglo-Norman → *Prose Brut* and its English translation (see → *Prose Brut*, English), and through these chronicles it became the story of Arthur that most readers in England knew. Geoffrey's account or that of Wace was also the source for the accounts of Arthur in the fourteenth-century chronicles written in Anglo-Norman by Pierre de → Langtoft and in English by → Robert of Gloucester, → Thomas Castleford, and Robert → Mannyng.

FLETCHER's study, although written over a hundred years ago and having some incorrect attributions, and KEELER's are still valuable for their discussions of about seventy chronicles produced in England that used Geoffrey's work, some of which remain unedited. Relatively few can be mentioned here. Although some, like → *Eulogium Historiarum* and those of Bartholomew → Cotton and the second Thomas → Otterbourne

follow the *Historia* closely, most presented summaries (Alfred of Beverley, → Walter of Coventry, → John of Tynemouth, John → Bever, John → Rous) or abridgments that omitted some episodes (Matthew → Paris's *Flores Historiarum*, the fifteenth-century Latin prose *Brut* chronicles, → Richard of Cirencester, and Thomas → Sprott). Some, including → John of Canterbury, Thomas → Gray, and the → *Short English Metrical Chronicle*, incorporated details from other sources. This is particularly true of John → Hardyng, who drew upon French romances, adding, for example, Galahad's grail quest. In presenting Arthur as an ideal king whose subjects lived more "an heuently life, then erthely", Hardyng was perhaps influenced by John → Lydgate's Arthur in *Fall of Princes*. Some chroniclers invented material of their own, as Nicholas → Cantilupe apparently did in telling of Arthur's granting Cambridge University a charter and the university's being sacked by Modred's army. Some used only a few details from the *Historia* (→ Henry of Silegrave, → John of Oxnead, William → Rishanger).

Although the chronicles of Wace, *Lazamon*, Pierre de Langtoft, → Ralph of Diceto, and → Gervase of Canterbury and the Anglo-Norman and English prose *Bruts* repeat Geoffrey's account of Arthur's journey to Avalon, others apparently thought that this detracted from the story's historicity: after the presumed discovery of Arthur's grave at Glastonbury in 1191, many told of Arthur's burial there (Robert of Gloucester, Castelford, Mannyng, Hardyng, Matthew Paris, Higden, Richard of Cirencester, → Ralph of Coggeshall, → Adam of Domerham, *Eulogium Historiarum*).

2. Scotland

The Scots, like the English, believed that Arthur once ruled Britain. Although some (John → Barbour, → Andrew of Wyntoun) refer to him favourably, others gave Geoffrey's Arthurian story a peculiarly Scottish slant. → John of Fordun, while admitting that Arthur was a great leader, nevertheless maintained that since Arthur had, according to Geoffrey, been conceived out of wedlock, the Scot Modred, son of Arthur's sister, was heir to the British throne, a notion also present in the somewhat more negative depiction of Arthur in Walter → Bower's *Scotichronicon*. The brief → *Scottis Originale* describes Arthur as the

tyrannous son of a whore and argues that the stories of his conquests were as untrue as romances about Lancelot. Although the early sixteenth-century chronicler John → Mair doubted the Scottish and British origin legends, he nevertheless believed that Arthur had ruled Britain and, in fact, had his seat of government in Edinburgh. His Arthur is a powerful and chivalrous king, one of the → Nine Worthies. Modred, however, was the legitimate heir to the throne and gained power among Scots because he paid them more than Arthur did. The story of Arthur in the chronicles of Hector → Boece and his translator/adaptor John Bellen-den differs considerably from Geoffrey's because Boece drew upon "mair attentik authoris" who wrote the "trew dedis of nobill men, but ony ficcioun" (more authentic authors who wrote the true deeds of noble men without any fiction). Arthur conquers the Saxons, but probably not the Continent. Arthur introduced "schaymfull gluttony" into the thirteen-day Christmas celebration and made it more appropriate for "Bacchus, Flora, and Priapus" than for Christ. Since this "ryottus and surfett pleseir" weakened his army, Arthur needed Modred and 20,000 Scots to defeat the Saxons. In return, "King Modrede" was to rule after Arthur, and after the Britons chose Constantine instead, Modred rebelled. Guenevere is buried in Scotland, and any woman who steps on her tomb becomes barren. Thus, "every woman, except nunnys, aborris to stamp on þat sepulture."

3. The Continent

FLETCHER's observation that Arthurian material received "little recognition from the continental chronicles" is generally true. Since Arthur's conquest of Europe was usually not part of the history of countries there, continental writers were more likely to consider his adventures fictive. Probably the earliest to refer to Geoffrey's work was → Orderic Vitalis (ca 1135) who mentions the *Prophecies of Merlin*, which was in circulation before the rest of the *Historia* was written. The *Prophecies* were also included in the second and third redactions of the universal chronicle of → Richard of Cluny. Some such as → Martin of Opava, Werner → Rolevinck, and Giacomo Filippo → Foresti include brief references to the legend such as Martin's mention of the knights of the Round Table living at the time of the Emperor Leo. → Gervase of Tilbury, an Eng-

lishman employed by Otto of Brunswick, summarizes the *Historia* in his thirteenth-century *Otia imperialia* and mentions the Briton hope of Arthur's return. Johannes → Naucerus of Tübingen (ca 1486) includes a brief outline of Geoffrey's account; and Johannes → Trithemius of Spanheim (ca 1500) tells of Arthur's conquests in northern Europe, but both express doubts about Geoffrey's veracity.

4. Italy

In Italy the chronicles by Raphael Maffei (1451–1522) and Flavio → Biondo include abbreviated versions of the *Historia*. → Boccaccio's account of Arthur in *De casibus virorum illustrium*, derived primarily from Geoffrey but including information from the French romance *La Mort le Roi Artu*, attributes Arthur's fall to pride and dismisses the story as a fable. Boccaccio's version was incorporated into Lydgate's *Fall of Princes* via its French adaptation by Laurent de Premierfait. It also appeared in England in the → *Chronicon de Origine et Rebus Gestis Britanniae et Angliae*. Both English versions present Arthur more positively.

5. France

Most chronicles that FLETCHER describes as French are in fact Anglo-Norman or Flemish. Allusions in chronicles actually produced in France are generally brief and do not rely much upon Geoffrey. → Stephen of Rouen's curious *Draco Normannicus* (twelfth century) presents Arthur sending Henry II letters from his eternal home in the Antipodes. → Hélinand of Froidmont's *Chronicon* (1211–23), unlike most chronicles, mentions the grail and a now-unknown Latin grail book. He notes that the location of Arthur's grave was unknown, information derived from William of Malmesbury's *Gesta Regum* that indicates that Hélinand was unaware of the discovery of Arthur's grave in 1191. By contrast, → Alberich of Troisfontaines (ca 1250) tells of the exhumation of Arthur's body at Glastonbury, and his version of the inscription on Arthur's tomb is similar to one recorded by → Adam of Domerham thirty years later in 1280. The fifteenth-century → *Chroniques romanes des comtes de Foix* mentions Arthur and Merlin among the counts' ancestors. An account of Arthur with the depic-

tion of his descent from the Trojans appears in the illustrated French roll chronicle, → *Chronique anonyme universelle à la mort de Charles VII*, which, like Mair, also mentions Arthur as one of the Nine Worthies.

Adaptations of Geoffrey's *Historia* appeared in a few French chronicles. A monk of Ursicampum interpolated parts of it into → Sigebert of Gembloux's *Chronicon* (ca 1175), and → Vincent of Beauvais in turn copied these interpolations into his *Speculum historiale*. Vincent also praised Arthur for conquering pagans in Britain and France. The legend was presented in more detail in three Breton chronicles of the thirteenth, fifteenth and sixteenth centuries: → *Gesta regum Britannie*, Pierre → Le Baud's *Histoire de Bretagne (Chroniques et Ystoires des Bretons)* and Alain → Bouchart's *Grandes Croniques de Bretagne*. Geoffrey's *Historia* would have been of interest in Brittany since it told of Arthur's ancestors settling there. *Gesta regum Britannie*, attributed by some to William of Rennes but considered anonymous by its most recent editor, is a fairly close adaptation of Geoffrey's *Historia* into a Latin verse epic except, as ECHARD observes, that it blames Arthur's lust for conquest for his fall. Both Le Baud and Bouchart present summaries of the *Historia*. Le Baud added material about Breton saints and kings. Bouchart included details from other Arthurian chronicles, such as a reference to the Round Table, and other material that is difficult to trace: The Virgin Mary, for example, intervenes to help Arthur win his battle against the French giant Frolo, and Arthur acknowledges her help by establishing a chapel in her honour in Paris where the cathedral of Notre Dame now stands. The only other French chronicle that makes significant use of Geoffrey's work is another regional one, Jehan de Bourdigné's *Chroniques d'Anjou et du Maine* (1529), which draws upon Bouchart but gives some characters, such as Vortigern, Hengist, and Sir Kay, Angevin ancestry.

6. Flanders

The thirteenth-century Flemish chronicler Philippe → Mousket included a few references to Arthur, Gawain and Merlin in his *Chronique rimée*, and → Jacob van Maerlant's *Spiegel historiael* drew upon Vincent of Beauvais's Arthurian account supplemented with more material from Geoffrey. Two later Flem-

ish chroniclers made extensive use of the legend. → Jean d'Outremeuse's late fourteenth-century *Ly Myreur des Histors* includes a summary drawn from Geoffrey (or Wace) and adds much more, such as telling of Arthur's conquests of Syria, Jerusalem and Egypt, introducing romance characters like Lancelot and Tristan, and including some material best described as bizarre: Lancelot, for example, executes Guenevere and locks the starving Mordred up with her corpse, which he eats. JODOGNE suspects that Jean invented some of what he tells us. → Jean de Wavrin's rather long account is a copy of an anonymous French chronicle that is somewhat faithful to Geoffrey until it gets to the end when the author says he uses as his source for Arthur's final battle and disappearance the book of Walter of "Oxenee", presumably Geoffrey's reputed source. This part, however, was drawn primarily from the French *La Mort le Roi Artu* supplemented by some unknown versions of Arthur's final disappearance.

7. The Iberian Peninsula

FLETCHER knew of little in Spanish or Portuguese chronicles other than an entry in the thirteenth-century → *Anales Toledanos Primeros* referring to the final battle between Arthur and Modred (in 542, as in Geoffrey) and allusions to the Round Table in the thirteenth-century Castilian Crusade chronicle → *Gran Conquista de Ultramar* and to the *Prophecies of Merlin* in → López de Ayala's *Crónica del Rey Don Pedro*. However, several other Spanish vernacular chronicles incorporate material from Geoffrey: The thirteenth-century → *General estoria* includes the early part of the *Historia* but breaks off before reaching the age of Arthur. An adaptation of the *Prophecies of Merlin* appears in the anonymous fourteenth-century → *Gran Crónica de Alfonso XI*. Count → Pedro Afonso's Portuguese *Livro de Linhagens* (fourteenth century), drawn from a Castilian original, includes a summary of the *Historia*, supplemented with material from Arthurian romances, which is also included in a Galician work, the fifteenth-century *Cronica general de 1404*. Both of these tell of Arthur's final battle being caused when a knight pulls a sword to kill a snake and those on the other side take this as a signal to begin fighting, a narrative detail that appears elsewhere only in two English romances, the anonymous stanzaic *Morte*

Arthur (ca 1400) and Thomas Malory's *Morte Darthur* (1469/70).

Lope García de → Salazar's fifteenth-century *Libro de las bienandanzas e fortunas* draws most of its substantial Arthurian material not directly from chronicles but from a series of French Arthurian romances, the Post-Vulgate *Roman du Graal*, with some details from two other French romances, the Vulgate *Merlin* and the Prose *Tristan*. According to SHARRER, at least one point—Arthur's being taken not to Avalon but to the legendary Island of Brasil off the coast of Ireland—appears to be Salazar's invention.

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EDWARD DONALD KENNEDY

Artzt, Eikhart

fl. 1440–71. Alsace. A citizen of Wissembourg, Artzt produced not a town chronicle but a description in High German prose of about ten interrelated feuds and local conflicts in south-central Germany in the period 1431–71, including the war of the Swabian cities against Margrave Albrecht von Brandenburg (1449–53) and the conflicts to secure control of the bishopric of Mainz (1461–63). Approximately one-third of the chronicle covers the attempt by the Count Palatine, Frederick I 'the Victorious', to introduce the Bursfeld reform in 1469 into the Benedictine abbey of Wissembourg. This escalated into a full-scale war between the count on one side and the monastery, the imperial city and the local aristocracy on the other, which remained unresolved until 1472. Artzt consistently opposed what he regarded as the count's illegal attempt to gain control of the city without papal or imperial authority. He states that he began his work in 1440, and adapts the sixth chapter of the chronicle of Jakob → Twinger von Königshofen as its introduction; his narrative breaks off in mid-1471, before the conclusion of the conflict in Wissembourg.

One complete manuscript exists (Heidelberg, UB, cpg 116, 10^v–71^v) alongside a late 18th-century copy of the events up to 1452 (Munich, BSB, clm 2098, 40^v–50^v) in the hand of the jurist and historian Karl Albrecht von Vacchiery (d. 1807).

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STEPHEN MOSSMAN

Asser

d. 908/909. England. Bishop of Sherborne. Asser was an associate of King Alfred the Great and a member of the king's inner circle. His Latin *Vita Alfredi*, written in 893, is the primary source of information for the life of Alfred as well as the general history of his reign. The *Vita* draws heavily on the → *Anglo-Saxon Chronicle* for the years 849–87, focussing largely on the struggles between English forces and Viking invaders. For the period 887–93, the text turns to the king's personal and intellectual development, drawing apparently on Asser's own observations and presenting Alfred in largely idealized terms. The work ends abruptly and is apparently unfinished. Some scholars have speculated that the *Vita Alfredi* may be a later forgery, but most accept it as a genuine work by Asser. The sole manuscript (London, BL, Cotton Otho ms. A.xii) was destroyed by fire in 1731. All later studies of the text are based primarily on an early edition published by Matthew Parker (London, 1574) and a transcript of the text made for Parker's use in the late 16th century (Cambridge, Corpus Christi College, ms. 100).

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WILLIAM SMITH

Astral phenomena

1. Portents and astrology; 2. Comets; 3. Meteors and Meteorites; 4. Solar and Lunar Eclipses; 5. Auroras; 6. Earthquakes; 7. Meteorological phenomena.

1. Portents and astrology

Stars and their function in the overall scheme of the universe have always appealed to the earthly observer. Medieval observers, whether from a Christian, Jewish or Islamic background, usually

experienced the dynamics of a sky at night within a framework of their specific religious and cultural traditions. The basic principles of these ideas were ancient in origin. Centuries of textual transmission, adaptation and intellectual exchange created a common knowledge shared by all societies.

The perception of astral phenomena—by definition occurrences beyond the usual—and attempts to explain them, are a frequent theme in medieval historical writing. Natural phenomena are recorded in historical texts of all kinds, sometimes because they affect the course of human affairs in direct ways, as when flooding destroys a harvest, sometimes simply because they seem interesting. Beyond this, however, writers often saw events visible in the heavens as reflecting, anticipating or (rarely) steering the events on earth which the historian was charged with explaining.

The distinction between astronomy as scientific and astrology as unscientific or even disreputable is modern in this from. In the Middle Ages the terms *astronomia* and *astrologia* were more or less used synonymously. The distinction made by many medieval thinkers, following → Isidore of Seville, was between the two divisions of the art, *astrologia naturalis* and *astrologia superstitiosa*. Whereas the former involves the study of the stars to better understand their influence on nature, the latter refers to divination. "Natural astrology" was seen as legitimate, and indeed was one of the *artes liberales* on the school curriculum, whereas "judicial astrology" as an elaborate system of forecasting, especially when connected to a fatalistic view of unalterable human destinies, was controversial and sometimes forbidden, and was not prominent in the West in the 5th–11th centuries.

However the dividing line between natural and superstitious astrology was not as easy to draw as modern observers might expect. If the moon can draw the waters of an entire ocean to create a tide, as was well understood in the Middle Ages, it is not unscientific to hypothesise on what pull it might have on the humours of a human body. Or if God can intervene in human affairs, making himself known through signs in the world around us, the idea that his stars might speak to us is theologically mainstream and the star of the nativity gives a Biblical model for this. Thus the question of what kinds of astrology to accept and how to explain it theoretically was an extremely complicated question.

Albertus Magnus and his pupil Thomas Aquinas, two of the most influential writers on the

subject, took up Isidor's argument in the 13th century. They were influenced primarily by Aristotle whose theories shaped their own ideas. Aristotle saw the stars as instruments of the *primum mobile* (first mover) of the universe. This unspecified force outside the physical world controlled their behaviours and gave them in turn the power to cause changes in the earthly sphere. Albertus and Thomas identified God with the *primum mobile*. Thus astral phenomena were understood as indicators of divine will and could be connected with occurrences like natural catastrophes or epidemics. In this way, the understanding of astral phenomena as portents, which is evident in historical writing as early as the 8th century, could be fully incorporated into a Christian cosmology.

Islamic religious authorities shared with their Christian counterparts the same reservations against judicial astrology. Nevertheless the art flourished in the Islamic world, exhibiting a strong "scientific" character. The vast expansion of Muslim territories during the medieval period allowed the assimilation of ancient knowledge of diverse origin. Local scholars interested in astrological studies drew heavily from the sources of ancient Greek philosophy—a large reservoir including Aristotle, Plato and Ptolemy in their original state. They translated these works into Arabic and combined them with their own findings. The 12th century saw a new fashion of translations from Arabic into Latin, and it was by this route that both Islamic and Classical Greek writing on astrology reached the West. Since the world view of judicial astronomy significantly affects the way history is understood, it is no surprise that from the 12th century onwards, an awareness of the theoretical debate is increasingly reflected in western historical writing. The German *→ Kaiserchronik*, for example, has a long rebuttal of fatalistic astrology.

For most annals and chronicles, however, it is not the systematic judicial astrology which is relevant, but the mixture of fascination and foreboding which becomes evident when natural phenomena are mentioned in historical narratives, sometimes identified as omens, sometimes simply as wonders of the universe.

2. Comets

Comets are relatively small celestial bodies consisting of a core (nucleus), an atmospheric halo (coma) and a tail. On their elliptical orbit

through the solar system, sunlight causes both coma and tail to shine. This effect makes comets visible and depending on their brightness, they can be impressive spectacles. Medieval observers watched such apparitions with fearful respect and usually perceived them as harbingers of negative events to come.

Halley's Comet was regularly sighted during the Middle Ages. A scene of the *→ Bayeux Tapestry*, which is an extraordinary type of illustrated chronicle, focuses on its appearance in 1066. Set within the visual retelling of the Norman Invasion of England and William the Conqueror's victory at Hastings, a group of Anglo-Saxon men notice the comet with concerned expressions on their faces. They seem to have a presentiment of impending disaster—a feeling shared by King Harold who has been informed about the celestial body. The ghost-like ships floating underneath the scene may represent what England awaits. Considering the contemporary belief in astral influences, the comet's function as a sign was obviously ambivalent and depended on the personal circumstances of the interpreter. Textual sources on the sighting mirror this perfectly. Norman writers like *→ William of Jumièges* and *→ Orderic Vitalis* thought that a king's reign would be at stake. Harold's downfall seems to confirm what the comet had signified to them. The *→ Anglo-Saxon Chronicle*, however, just reported the apparition of a "long-haired star" without speculating about its possible meaning.

Further returns of Halley's Comet could provoke excessive fear of its supposed power to cause evil. One exceptional example is the *Lucerne Chronicle* by Diebold *→ Schilling the Younger* (manuscript: Lucerne ZB, Hs. S.23). There, the comet's appearance in 1456 inspired its illustrator to capture a number of horrible consequences associated with the phenomenon (fol. 61^v) [Fig. 4]. A two-headed calf, people suffering from disabilities and sicknesses, collapsing buildings and trees probably due to an earthquake and blood-red rain interspersed with pieces of meat are accumulated in the picture. Curiously enough, two celestial bodies fill the sky. Although Halley's Comet was definitely the only apparition of its kind in 1456, it was visible twice that year. Schilling's disturbing image represents more than just the incident for which it was originally intended. The illustration embodies the widespread belief that comets were not merely signs of catastrophes to come but rather their explicit sources.



Fig. 4 Diebold Schilling Jr., *Lucerner Chronik*. Effects associated with Halley's Comet of 1456. Lucerne, Zentral- und Hochschulbibliothek, S. 23, fol. 61^v. © Zentralbibliothek Luzern.

An early example of comets and other astral phenomena in historical writing is to be found in the → Parian Marble. Comets also appear, for example, in the chronicle of → Bonifacius de Morano and John → Herryson, and in the → *Österreichische Chronik der Jahre 1454–67*.

3. Meteors and Meteorites

Meteors are particles of cosmic debris whose orbit might lead them into the earth's atmosphere where they burn out. This process creates streaks of light clearly visible from the planet's surface. Meteors tend to appear in groups ("showers"). Medieval chronicles refer to these apparitions less frequently and significantly than to comets or eclipses. If they are mentioned, the authors often tell the circumstances without assigning any influence to them. Meteors are described commonly as *globi ignei* ("balls of fire", e. g. in the → Honorius Augustodunensis' *Imago mundi*) or as *dracones* ("dragons", as in the → *Annales Gradicensis*). Meteorites, however, are fragments of meteors that do not burn out and reach the earth's surface. Their impact had a startling effect on medieval population. The remains of them were sometimes collected and kept as wondrous artefacts. Such a case is portrayed in the → *Chronicon Estense* for the year 1348. In the Principality of Catalonia three extremely large stones (*tres lapides maximi*) fell from the sky. One of these specimens was brought to King Peter IV of Aragon.

4. Solar and Lunar Eclipses

A solar eclipse occurs when the moon covers the sun partially or fully, whereas a lunar obscuration is caused by the moon drifting into the earth's shadow. Both types were reported quite regularly in medieval chronicles. Especially Arabic authors wrote about them with a keen scientific curiosity. The writings of → Ibn Iyas contain descriptions that reflect his awareness of peculiarities concerning these phenomena. He noted the unusual proximity of a solar and lunar eclipse in 1376 as well as the fact that in 1431 the sun was obscured only in Andalusia, although the astrologers predicted that this would take place in his native Egypt. One possible intention of the historian to stress the significance of these incidents might have been to encourage scientific research. On the other hand, Islamic sources saw in eclipses omens, as the same

Ibn Iyas did on several other occasions. During an obscuration people used to gather in the mosque for a special prayer. Christian writers usually reacted to eclipses in a similar way as to comets: they tend to express a causal connection between the phenomena and disaster, as in the *Chronica Boemorum* of → Cosmas of Prague. An interesting example of a Christian annalist brooding over unusual circumstances of a solar eclipse can be found in the → *Annales Egmondenses*.

Other examples of eclipses in chronicles can be found in the → *Chronik der Stadt Augsburg von 1368–1406*, the → *Chronicle of Bury St. Edmunds*, the → *Dopelnienie szamotulskie* and the chronicle of → El'azar bar Yudah ben Kalonymos, who understands an eclipse to presage a pogrom. But eclipses can also be associated with events which the authors saw as positive. The early 13th-century → *Excerpta ex historia Anglorum* notes that solar and lunar eclipses and comets presaged the coming of Christianity to England.

Other lunar phenomena may also be mentioned. When the → *Annals of Plympton* record the moon turning red, this may simply be a low moon caught in a red sunset, but it obviously was spectacular enough to impress observers familiar with the usual patterns of the skies.

5. Auroras

Beams of light that appear in the Northern or Southern sky at night drifting and shining in different colours mark the Aurora Borealis and Aurora Australis respectively. They are caused by a collision of particles originating from the solar wind with earth's atmosphere near the planet's poles. Sightings of these apparitions turn up relatively rarely in chronicles of the Middle Ages but if writers mention them, the descriptions reflect fear and fascination at the same time. The shape-shifting and colour-changing aspect of auroras made contemporaries see specific figures. In his *Historia*, → Adémar of Chabannes tells of such a wondrous observation dated 1010. High in the night sky a crucifix "more the colour of fire than blood" (*colore igneo en nimis sanguineo*) was visible for about half an hour.

6. Earthquakes

Though not astral phenomena, earthquakes fall into the same category as far as the manner

of recording and interpreting them is concerned. The direct effect of earthquakes on the lives of populations, however can be far more devastating, so that beyond their function as portents they can be events of considerable significance in human history. In the → *Konstanzer Weltchronik*, the earthquake which destroyed the city of Konstanz marked an important turning point. Elsewhere they are of symbolic significance. An earthquake marks the opening words of the → *Chronicon ducum Austriae* and the close of the chronicle of → John of Coutances.

Records of earthquakes are particularly frequent in chronicles. Examples include the → *Annales Andecavenses*, the → *Annales Fuldenses*, the → *Bozner Chronik*, the → *Cronichetta Lucchese* or the chronicle of Fritsche → Klossener. Often they are mentioned together with fires (both destroy cities) or with plague epidemics.

7. Meteorological phenomena

One might mention here also the recording of freak weather conditions. As with earthquakes, these can be both notional portents and real discontinuities in human history, especially when they destroy harvests and lead to flooding. Thus many chronicles preserve meteorological records, if on a rather haphazard basis. → Francesco d'Angeluccio da Bazzano, for example, shows great interest in unusually heavy snow falls. Sometimes the descriptions become fantastical. The *Annales Fuldenses* mention blood raining from heaven, and → Jans der Enikel describes wool raining from heaven like snow. Examples of devastating storms will be found in the *Bozner Chronik* or the → *Chronicon rhythmicum Leodiense*.

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MARCO NEUMAIER

Astronomus

9th century. Francia (France). Anonymous author of a Latin life of Louis the Pious. Commonly named Astronomus due to his numerous and astoundingly precise references to astronomical phenomena, he was most probably a member of the royal chapel, probably the king's court astronomer. He derived from an aristocratic Frankish background located in Septimania (southern France) and was highly educated. Although he was not present at court at all times, he maintained exceedingly close relations with the emperor and the Frankish episcopacy, obtaining intimate knowledge of the realm's governance.

Written in winter 840/841 shortly after Louis the Pious's death, possibly commissioned by his successor Lothar, Astronomus's *Vita Hludowici imperatoris* focuses on the life and deeds of the late emperor, depicting him as an ideal (clement) Christian ruler. It also stresses the eschatological importance of the realm's unity, which was jeopardised by the conflicts between the emperor and his sons. Taking a rather balanced point of view, the *Vita* combines annalistic with hagiographical elements and features the Frankish history during Louis' lifetime in a slightly flawed chronological order. Its most important sources were Einhard's *Vita Karoli Magni*, a lost *relatio* by a certain Ademar, → Sulpicius Severus and the → *Annales regni Francorum*.

Reception was initially limited to the Ile-de-France, southern Neustria and Aquitania but later influenced French historiography to a great extent. Of the 22 extant manuscripts (most containing Einhard as well), the oldest is St. Petersburg, Российская национальная библиотека, lat. F. v. IV,4, known by the siglum L1. Dating from the second half of the 10th century, it is deemed to come closest to the lost archetype.

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SIMON ELLING

Attaliates, Michael

ca 1028–after 1085. Byzantium. Michael Attaleiates is one of those figures in the Byzantine society of the 11th century who were beneficiaries of the dynastic change from the Macedonian Emperors to the family Comnenus, he was able to gain not only high official rank, but also extensive lands for his own use. Attaleiates was born in Constantinople. As his family name reveals, his forefathers migrated to the Byzantine capital from Attaleia (now Antalya, Asia Minor). After his training in rhetoric and law he made his fortune rapidly. About 1059 we can find him in the position of the chief judge of the so-called *Hippodrome court* at Constantinople, which was in those days the Byzantine High Court of Justice. Later he was military judge at Crete, then in Asia Minor. One particular promotion under the reign of the Emperor Nikephorus III Botaneiates (1078–81) made Attaleiates a high-ranking officer during the Emperor's unfortunate campaigns in Asia Minor against the Seljuq Turks. After Nikephorus was deposed, Attaleiates' name is mentioned for a last time in a note dated to 1085 which can be found in the deed of foundation which he had drawn up for the monastery endowed by him at Constantinople.

We do not know exactly when he composed the work bearing the title *Ἱστορία ἐκτεθεισα παρὰ Μιχαήλ, προέδρου κριτοῦ ἐπὶ τοῦ ἵπποδρόμου καὶ τοῦ Βήλου, τοῦ Ἀτταλειάτου* (*History of Michael Attaleiates, chief judge of the Hippodrome and of the Velum*) and dealing with the time from 1034 to 1079/80. In the form of a *History of Emperors*, it describes each reign from Michael IV (1034–41) up to Nikephorus III. In particular, Nikephorus is portrayed as his personal hero, to whom he paid the highest deference, taking care to conceal the Emperor's failings and military defeats. This lends the whole text an autobiographical feeling, on which modern scholars have often commented.

Like other authors of the 11th century, Attaleiates flirted with brevity in style, which was seen as the ideal of every man of letters. His Greek is on the highest linguistic level, although we can find some elements of the spoken language. Possibly because of Nikephorus' deposition, the text has come down to us in only two manuscripts: Paris, BnF, cod. Coislin. gr. 136 (12th century); and El Escorial, RMSL, cod. T.III 9 (11th-12th century).

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LARS MARTIN HOFFMANN

Auchinleck Chronicle

mid-15th century. Scotland. National chronicle in Middle Scots, covering 1437–60. The only contemporary chronicle source for the reign of James II of Scotland, the *Auchinleck chronicle* comprises 14 folios of the Asloan Manuscript (Edinburgh, NLS, ms. 16500 [formerly Acc. 4233]), transcribed by John Asloan ca 1513–25. The entries do not form a continuous narrative and some are incomplete, indicating that Asloan was transcribing faithfully sources by several contributors, some of which were fragments. The chronicle is not an exhaustive view of national politics and most of the entries concern local matters with a particular west coast emphasis. Many show a high level of accuracy and detail not found elsewhere, particularly the account of the murder of William, 8th earl of Douglas by James II in 1452.

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CHRISTINE MCGLADDERY

Auctarium Affligemense Sigeberti Gemblacensis Chronographiae (Afflighem supplement to Sigebert of Gembloux's Chronographia)

12th century. Brabant (Low Countries). This Latin universal chronicle compilation revises the work of → Sigebert of Gembloux for the period 381–1148, adding extracts from the → *Annales Blandinienses*. For 1149–64 it offers an original view of the history of the Empire, England and the Holy Land, but then focusses more on Flemish and Brabantine events. It records the building of the Flemish abbey of Eename and calls the town the most important in Lorraine. The author is probably Gislebert of Eename, a Benedictine monk who became magister in the Flemish abbey of Lobbes (1129–1131). From there he moved to the Brabantine abbey of Affligem where he lived as a monk until 1164. He later became abbot of Eename until September 1176, after which he probably was abbot of three other abbeys. The text is extant in two manuscripts, Brussels, KBR, 6410–6416 and Leiden, UB, LIP 2. Around 1150 the *Auctarium Affligemense* was used by the author of the → *Annales Parchenses* and by one of the scribes of the → *Annales Egmondenses*.

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SJOERD BIJKER
RÉGIS RECH

Augsburger Chronik von der Gründung der Stadt bis zum Jahr 1469

(Chronicle of Augsburg from the Founding of the City to the Year 1469)

1469. Germany. Town chronicle in German prose. This chronicle has the ambitious intention

of recording the history of Augsburg from 1351 BC to the date of writing. Its execution is markedly different from the *Chronographia Augustensium* of Sigismund → Meisterlin, but the two chronicles follow a similar plan.

The first half is the founding story: long before the birth of Christ and before the destruction of Troy, the Swabians founded a city between the Lech and Wertach called Vindelica. From the Amazons they learned about weapons which they used against the Romans and so forth. Next the anonymous author lists the early emperors, popes, and bishops of Augsburg, and gives some information about their lives and martyrdoms. From Charlemagne's reign the story concentrates more closely on Augsburg; emperors and bishops are mentioned according to their connection with the city. The second half of the chronicle deals with the beginning of the 14th century to the middle of the 15th century. While the first half draws on oral history and myth, the second half deals with political history, the rise of guilds and the development of a constitution, taxes, crimes, accidents, building projects, and personalities; entries are generally brief but some are lengthy. The chronicle concludes with the names of mayor (*burgermeister*) Radawer, master builder (*baumaister*) Strauß, and city scribe *maister Valentein statschreiber*—the author?

It is obvious that the author made use of the → *Chronik der Stadt Augsburg von 1368–1406*, but he was not limited to it, as he cites items not mentioned in that chronicle, at least not in the form that has been preserved. The entries from the first half of the 14th century are lengthier and more complete than those found for the same event in Erhard → Wahraus. Hector Müllich, in the later chronicle which is based on this one, gives even more detail of these events, which are skipped over by Burkhard → Zink. A common prototype has not yet come to light. It is noteworthy that our author departs from his usual dry descriptions to give a more lively, subjective, almost impassioned account of these activities, which were extremely important in the history of Augsburg. He continues in this vein when presenting various leading citizens such as Heinrich der Portner, Ludwig Hörnlin, and Peter Egen.

The sole manuscript is Berlin, SB, Germ. 415, from the end of the 15th century.

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STEPHANIE CAIN VAN D'ELDEN

Augustine of Hippo

354–430. North Africa. Augustine was born in Tagaste in modern day Algeria. He attended school in Madauros, Apuleius' home town, and studied Rhetoric in Carthage. Brought up a Catholic (though not baptised as a child) in a society where the majority of people had Donatist leanings, he became a Manichee. In 383 he went to Rome as a professor of rhetoric. In 384 he was appointed to the imperial chair of Rhetoric in Milan. Under the influence of Ambrose, who was bishop of the city 374–97, he renounced Manichaeism and turned Catholic. After his baptism in 387 he returned first to Rome, then to Africa, where he first stayed as a lay ascetic in his home town, then, from 390, as a presbyter in Hippo Regius, a coastal town in modern day Tunisia. From 396 until his death in 430 he was the Catholic bishop of that town.

Although not a chronicler himself, Augustine's influence on the medieval chronicle is considerable. His enormous literary oeuvre (dating from the early 380s to the last year of his life) has shaped western perceptions of history and memory until today. His *Confessions* (ca 400), in which he combines praise with reflection on the nature of God, the self, time, and the world as creation, lay the foundation of a new understanding of the individual in history.

De doctrina christiana (On Christian Education), begun in the early 390s but completed only in 426, is groundbreaking as a work on Biblical hermeneutics. In it Augustine endorses the historical (literal) reading of Scripture, but emphasises the importance of allegorical and figurative exegesis as well. Following the Donatist theologian Tyconius he rejects the literal understanding of the thousand year reign of Christ on earth (Millenarianism) and the belief that it is possible to calculate the second coming, but upholds the belief that the second coming is going to be an historical event which cannot be reduced to an allegorical understanding.

In *De civitate Dei* (The City of God) he applies this belief to a comprehensive study of history in the light of the recent sack of Rome by the Visigoths (410), which actually triggered his writing of the work. Rejecting traditional Graeco-Roman ('pagan') religion (Books 1–10) he projects as a 'Christian' view of history a struggle between 'two cities', or 'states' (*civitates*), the 'city of the devil' (*civitas diaboli*) and the 'city of God' (*civitas Dei*) (Books 11–22), which will end with the second coming and the last judgment, when the two camps will be transformed into eternal states (heaven and hell). The two cities are thus not meant to be identified with the secular state and the Christian church, although later they were frequently read in this way. For Augustine the Roman empire is not a perennial but a finite entity.

Augustine's view of history also reflects the classical idea that history is divided into ages (aetates; s.v. → Six Ages of the World). Augustine thinks of six ages of growth and maturation (infancy, childhood, adolescence, adulthood, senior age, and senility) followed by a seventh age of transformation (death and resurrection) and an eighth of eternal salvation or damnation. He applies this on the individual level as well as on the level of nations and cultures, rejecting the notion that the six ages stand for 6000 years and pointing out that they have to be understood typologically.

All subsequent western chroniclers and historiographers were in one or other way influenced by Augustine, though the complexities of his 'two-state' theory were frequently misunderstood, especially in the early Middle Ages. Only → Otto of Freising was to adopt the concept in a more sophisticated sense, while in the east its influence is practically negligible. But elements of his thought can be found in → Prosper, the → *Gallic Chronicle of 511*, → Isidore, → Bede, → Frechulf, → Ado of Vienne, → Frutolf and many others, if often only for marginal information. Augustine also commissioned the work of → Orosius, which in itself became highly influential, and it is possible that Orosius and Augustine influenced each other.

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JOSEF LÖSSL

Augustine of Olomouc

[Augustin Käsenbrot; Moraviensis; of Všehrad]

1467–1513. Moravia (Czechia). A humanist from Olomouc, provost of the cathedral house there, later canon and provost of the chapter house in Brno, canon in Wrocław and Prague and a secretary to the Czech King Vladislav II. Around 1506–10 he wrote an episcopal chronicle in Latin humanistic prose entitled *Series episcoporum Olomucensium*.

This history of the bishops of Olomouc runs from the foundation of the diocese to the early years of the episcopate of Stanislav I Thurzo (1496–1540), to whom it is dedicated. The most important source of the chronicle is the → *Granum catalogi praesulum Moraviae*, from which the biographies of the bishops of Olomouc until 1435 are copied with minor stylistic adjustments. The author's aim was to preserve the awareness of the acts carried out by the predecessors of Stanislav I on the bishop's throne; he appealed to the bishop not to live like his unworthy predecessors. The text was written for the print medium and published in Vienna in 1511.

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PAVEL KRAFL

Augustine of Stargard

[Angelus de Stargardia]

14th century. Pomerania (Poland). Monk and lector in the Augustinian-eremites' monastery in Stargard Szczeciński on the River Ina. Originally from Saxony, he acted as an envoy to the papal curia in Avignon in 1345/6.

In 1345–47 he wrote a Latin chronicle of the West Pomeranian Duchy, the so-called *Protocolum sive Notula satis notabilis de Pomeranorum Stetinensium ac Rugie principatu*, a tendentiously polemical treatise dedicated to the Duke of Szczecin, Barmin III (1344–68). Its composition was connected with the ongoing argument between the archbishops of Gniezno and the bishops of Kamień Pomorski (Cammin in Pommern) concerning the collection of the *Denarius Sancti Petri* for the Holy See in Poland. In keeping with the opinion of the local élite, Augustine proved that the Pomeranian duchies had never belonged to Poland and that the diocese in Kamień had always been independent of the archdiocese of Gniezno.

The importance of his writings consists in the expression and consolidation of the feeling of national and state identity of the Pomeranians. His sources include one of the → Lives of Otto of Bamberg, the chronicle of → Helmold of Bosau, the → *Chronica Polonorum*, → Martin of Opava, the *Vita maior s. Stanislai* and the chronicles written in the first half of the 14th-century in Kamień, the → *Camminer Chronik* and the *Genealogia Cristianistatis illustrium principum dominorum ducum Stettinensium*. Photocopies of a manuscript written in the 1460s have survived in Hamburg, SB & UB, cod. hist. 89.

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MAREK DERWICH

Aurelius, Cornelius

ca 1460–1531. Low Countries. A prolific humanist, believed to be the author of the *Divisiekroniek*. Cornelius Gerardi Aurelius is the Latinized name of Cornelis Geritsz, also known as Cornelius Goudanus from his birth town of Gouda. He was a teacher of Erasmus, and a close friend of Robert → Gaguin. Probably in October 1508 or 1509 he received the poet's laural wreath from emperor Maximilian I. Besides his many humanist writings, he also wrote religious works in which the influence of the *Devotio moderna* can be sensed. But his lasting importance lies in his role as historian of Holland. He died in Dordrecht on 8th August 1531.

The *Divisiekroniek* is a very influential world history combined with Dutch history to 1517. It was published anonymously by Jan Seversz in Leiden on 18th August 1517 under the title *Die Cronycke van Hollandt, Zeelandt ende Vrieslant beghinnende van Adams tiden tot die geboerte ons heren Ihesu, voertgaande tot den iare M.CCCCC ende XVII*. Since the middle of the 18th century it has generally been known as the *Divisiekroniek*

because of the striking arrangement in 32 ‘divisies’ or books. It contains 243 woodcut illustrations. Of the 55 remaining copies of the *editio princeps* two also contain a broadsheet with the first Dutch world map showing America.

The authorship of this impressive work was already a rather mysterious affair during the author's lifetime. After 1517 Aurelius concealed his collaboration with the obstinate printer Jan Seversz, partly because Seversz was becoming more and more pro-Lutheran. Moreover, Aurelius was not mentioned in the book itself, neither on the title page nor in the colophon, because Seversz alone guaranteed the financing of the edition. In this respect the role of Aurelius was parallel to that of the Nuremberg doctor-humanist Hartmann → Schedel in the realisation of the *Liber Chronicarum* which appeared in Nuremberg in 1493.

This analogy would suggest that the Dutch took the idea for a printed native chronicle from outside their own borders. The writing of history and the printing, if any, of historical works were for a large part still separate circuits in Holland before 1500. With the spread of new editions to Holland in the first decade of the 16th century there came about some profound changes in the cultural and political climate in Holland which were important for the origin of the *Divisiekroniek*. Not only did the sense of inferiority which the Dutch humanists had in respect of their Italian colleagues gradually disappear, but they also tried to acquire a measure of the status accorded to German humanism. A sort of Dutch national sentiment began to emerge around 1500 during the rule of Philip the Fair.

In the small circle of Dutch scholars there seems to have been some rivalry as to who would be the first to write and publish a native chronicle. Besides Aurelius, Willem Hermans and Reinier Snoy, both from Gouda, and Jan van → Naaldwijk tried their hand at Dutch history. In the midst of this competition it was understandable that Aurelius and Seversz prepared the edition of the *Divisiekroniek* as secretly as possible. Aurelius, living in a monastery, was in this respect an ideal partner for Seversz: he could keep the manuscripts with the text of the chronicle in his cell. It appears from the reconstruction of the origin of the world map which was destined for the chronicle that arrangements must have been made for the edition of the chronicle as early as 1513. Indeed, we know that Aurelius already had

plans for a complete Dutch history in 1510. This indicates that the preparation for the printing of the *Divisiekroniek*, of which the copy was ready for press on 9 October 1516, took at least three years, possibly six. Of the 243 illustrations in the chronicle only ten woodcuts appear to have been made especially for the *Divisiekroniek*.

For the choice of the form in which Aurelius presented his ideas, he was largely committed to the traditional genres of historical writing. The combination of two well-known genres, the world chronicle and the regional chronicle results, or rather was intended to result in a “national” chronicle. Three schemes of composition are used in the chronicle. These schemes, which are not always clearly separated, are in the first place the division into three parts after the model of Flavio Biondo's *Historiarum ab inclinatione Romanorum imperii decades*, secondly the arrangement in thirty-two *divisies* (divisions) after the model of the second Dutch chronicle of → Johannes a Leydis and thirdly the lists of emperors and popes based on Schedel's *Liber Chronicarum*. A detailed study of around 80 sources which Aurelius used for this work indicates that it can be called eclectic in its leading ideas. The Burgundian-Habsburg part of the chronicle, available in a modern edition, is to a large extent original and still the main historical source for the period.

In Dutch historiography Aurelius is important as the creator of the Batavian myth. Through the careful investigation of historical sources, Aurelius tried to give the Dutch their own historical identity by defining a number of quintessentially Dutch virtues and values which he proposed as valid for his own time. In his literary preludes on the theme of the Batavian origin of Holland, the chapters on Batavia in the *Divisiekroniek* play an important part and had a lasting influence on the literary and artistic representations of the Batavians for centuries to come.

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KARIN TILMANS

Author portraits

Author portraits in medieval chronicles follow the pattern of author portraits presented in other genres of medieval manuscripts. They honour the composer of a complex written work and reflect the high status of the book in western culture. Since antiquity, author portraits have appeared in virtually all forms of visual art. They are widespread in manuscript illumination and have given rise to numerous and wide-ranging studies.

In medieval manuscripts the representation of the author is often that of an idealized scholar. Thus, his personality is not presented by means of individual facial features. Instead his identity is primarily signaled through an attribute, an inscription, or sometimes by special clothing. Among the different kinds of author portraits, the types of the author at work and the author presenting his finished composition to a dedicatee or to a principal are the most commonly used. In the former type the creation of the opus is the focus of attention, while in the latter the text has been completed. Usually such portraits are painted at the beginning of the text, often appearing in the prologue, if there is one, whether in a splendid frontispiece or in a historiated initial. Sometimes both types are shown in juxtaposition. Because of its different content, the latter is treated separately—see → Presentation Miniatures.

The author at work is often depicted as a seated scholar, to distinguish him from the author dictating his inspiration to a scribe. The writing author sits sometimes on a chair with a high backrest or on a simple taboret; sometimes in a clearly defined room or in an indefinite space, and sometimes with a patterned background. He—for most of these portraits are of male authors—can be in front of the spectator, in full profile view or turned to three-quarter profile. An open book, a page of parchment or a scroll lies in front of him at his worktable or on his knees. With a quill or a pencil he works in deep concentration on his text. Sometimes he is shown resting from his labours, caught pondering his work, holding up his quill or dipping it into the ink. Though all these depictions may vary in costume and background according to period, geography, and kinds of texts, the key

idea, the creation of a complex written work as an act of deepest spiritual inwardness and contemplation, is always the same.

In what might be called scribal dictation miniatures, the author is also shown seated, pointing to a second male figure beside him who works on a manuscript lying on a desk. The author, of course, must be distinguished from his amanuensis. This is done by giving him a pointing gesture, having him hold a scroll or book, or giving him a dove as symbol of divine inspiration. In such "dictation" miniatures the artist must differentiate between a commission from the customer to the author and an author communicating his ideas to a scribe. The oldest extant example of this type of author portrait is said to be the Vatican Virgil now in the Vatican Library, BAV, cod. vat. lat. 3225, with fragments of the *Aeneid*; it was written and illuminated about 400 AD. In the early Middle Ages, the figure type of the writing author was largely reserved for Christian texts, primarily scenes of the Evangelists writing, followed by Saints and Doctors of the Church such as → Jerome in his study or Gregory the Great.

By the 13th century, it was common to honour authors of secular texts by means of a portrait miniature. The oldest example of such a portrait is that of → Rudolf von Ems, dictating the text of his courtly romance *Willehalm von Orlens* (Munich, BSB, cgm 63, fol. 1) from ca 1270–80. Somewhat later, at the beginning of his *Weltchronik* (Munich, BSB, cgm 8345, fol. 1), Rudolf is depicted in a composition that obviously relies on the older example [Fig. 5]. Here he is shown in the scribal dictation figure type. He is presented as an elderly, white-haired man with full beard. Wearing the garb of a scholar he is seated with crossed legs at the left side of the two-part miniature on an armchair in front of an architectural niche. He turns slightly to the right where a young scribe, seated in profile on a simple chair with a big pillow, is working with quill and erasing knife on a manuscript lying before him on a desk. Connecting the two halves of the miniature is the blank scroll, held up by Rudolf in his left hand, which curves like a bow over the scribe. It is an attribute intended to represent the author's voice. In other manuscripts of the *Weltchronik*, Rudolf is also depicted in the type of the writing author. Compare Munich, BSB, cgm 6406, fol. 134, dated about 1300. In this miniature, Rudolf is accompanied by three birds; in Stuttgart, Württembergische LB, cod. bibl. fol. 5, fol. 115^v, dated about 1383, the historiated initial *D* shows the writing author at a desk.

In this tradition of the writing author we also find → Martin of Opava in a historiated initial *Q* in a manuscript of his *Chronica pontificum et imperatorum* (London, BL, ms. Harley 641, fol. 118) [Fig. 6]. Martin is easily recognizable from his robe, that of a Dominican Friar. He is placed frontally on a stone bench, turning slightly to his right side to dip his quill into an inkwell which is placed in an architectural niche. He holds the page he is actually working on with his left hand on his knees, while a completed page lies on a wooden bookrest at his left side. The miniature is dated about 1411 and attributed to the Oriel Master. As late as the era of the printed book, Martin continued to appear in "author" portraits, though in a somewhat different guise. Compare, for example, a miniature from a copy of the *Catalogus archiepiscoporum Gnesnensium; Vitae episcoporum Cracoviensium*, written by Jan → Długosz, (today in Warsaw, BN, BOZ 5, fol. 42) about 1535. Here Martin is presented dignified in full vestments in his exalted position as archbishop of Gniezno instead of in his role as an author of a chronicle.

From the 13th to the 15th century, the number of author portraits proliferate. At the same time there were many variants on the theme. For example, they often gained a more scenic character through the admixture of elements of genre painting, as in pictures where the writing author is surrounded by a public. Sometimes this admixture even affects the content of the miniature, as is the case in one of the numerous editions of Jean → Froissart's *Chroniques*. For example, in Paris, BnF, fr. 86, fol. 11, produced in Bruges about 1470–80, the miniature of the frontispiece shows the battle of Stirling in vast tumult. The banner of the English troops is broken, lying on the ground in the lower right-hand corner. Thus the illuminator changed the primary pro-English conception of Froissart's *Chroniques* into a pro-French statement. A second miniature depicting the author writing at a desk is inserted in the lower left-hand corner of the combat scene. Thus the connection of the two miniatures in a *mise en abyme* determines the battle scene as the immediate notion that arises to Froissart's mind's eye which he transforms into words.

Comparable to this conception is the illumination of Brussels, KBR, 18064–18069, fol. 187^v–238^r, the only manuscript of the *Chronique rimée de l'abbaye de Floreffe*, attributed to Simon → Fau [Fig. 20]. The ink drawing with a coloured border shows the author asleep on the ground. The surrounding scenes emerge like a vision of his



Fig. 5 Rudolf von Ems dictating his *Weltchronik* to a scribe. Munich, Bayerische Staatsbibliothek, cgm 8345, fol. 1^r.

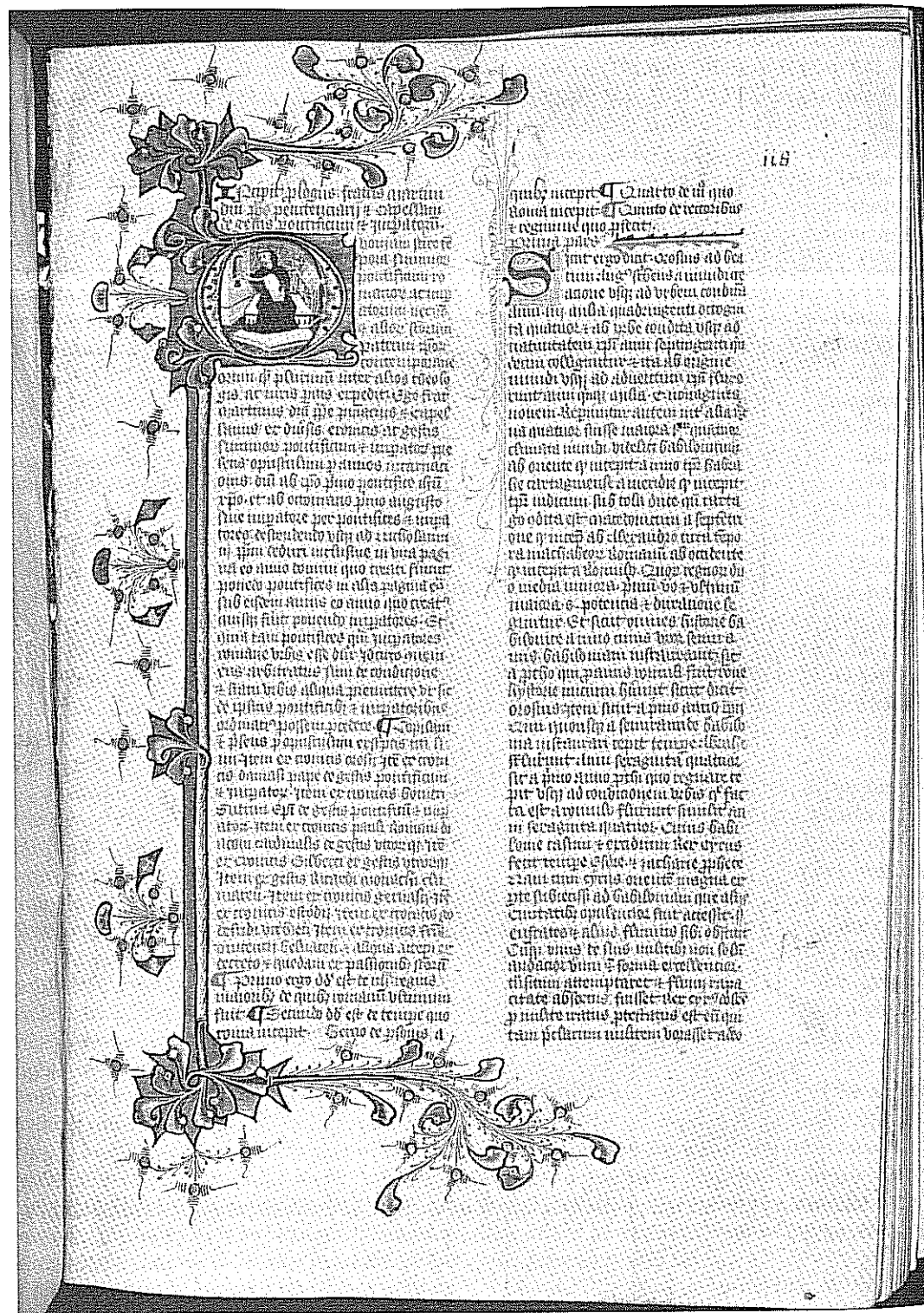


Fig. 6 Martin of Opava in a historiated initial "Q" in a manuscript of his *Chronica pontificum et imperatorum*. London, British Library, Harley 641, fol. 118. © The British Library Board.

chronicle in his dream. This type of the dreaming author derives from the *Roman de la Rose*, among the sources used by Fau.

A special type of author portrait appears in the *Schedelsche Weltchronik* of Hartmann → Schedel, printed for the first time in Nuremberg 1493 in a Latin and a German version (Munich, BSB, Rar. 287). This richly illustrated chronicle, with 1809 coloured woodcuts by Michael Wolgemut and his workshop, includes portraits not of the current author, Schedel, but of great authors of the past. Significant writers from antiquity to the Middle Ages are presented as half-part figures, their head and torso emanating from a cloud or a cushion. In the accompanying text they were not only regarded as authors but as complex personalities distinguished by various skills, made equivalent in status to kings, bishops or saints. The woodcuts show them with diverse physiognomies, clothes and attributes, but always recognizably scholars. But oddly, in contrast to the text, the pictures are repetitive: in several cases one picture is used for different authors, distinguished from one another only by different tintings and by the inscriptions above each head.

With the dissemination of the printed book, the typical author portrait at the beginning of a work lost much of its force. In course of the 16th century the various types of author portraits just outlined are replaced by graphics of simple portraits in general. Now the viewer's attention is directed to the author's individual features; he is no longer regarded in his metonymic role.

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KATHRIN GIOGOLI

Authorship

1. Author awareness; 2. Anonymous Chronicles; 3. Single-Author Chronicles; 4. Collective Authorship and Manuscript Production; 5. Borderline Cases: Borrowings, Adaptations, Translations, Apocrypha, and Forgeries

1. Author awareness

The issue of authorship in medieval chronicles and annals has often been considered under the angle of the mere presence or absence of the historian's name in the text and paratext. In fact, authorial presence in chronicles can cover a fairly wide spectrum, ranging from minimal (in anonymous chronicles) to complex (in single- or multi-author chronicles, compilations, translations, forgeries, apocryphal or pseudonymous chronicles, scribal interventions, and others). The reasons for these varying degrees of authorial involvement depend on many factors such as the writer's authority, status, agenda, the readers' and patrons' expectations (see → Manuscript patrons and provenance), the nature of the story, and the scribe's or translator's intentions.

A theoretical distinction is to be made between, on the one hand, the author as originator of the text and, on the other, scribes, compilers, commentators, and translators. According to St. Bonaventure's famous definition, an author (*auctor*) is someone who "writes both his own materials and those of others, but his own as the principal materials, and the materials of others annexed for the purpose of confirming his own" (see MINNIS 1984, 94). A scribe (*scriptor*) is "someone who writes the materials of others, adding or changing nothing", while a compiler is a person who "writes the materials of others, adding, but nothing of his own." A commentator (*commentator*) is he who writes "both the materials of other men, and of his own, but the materials of others as the principal materials, and his own annexed for the purpose of clarifying them." In practice, however, medieval scribes, compilers, and translators often modified the texts that they were supposed to copy or translate as faithfully as possible; indeed it was the normal situation that a text evolved through each process of copying, and rarely remained static, to the extent that some modern interpretations see each manuscript as a new work. This situation is further complicated by the fact that medieval

chroniclers would sometimes dictate their texts orally to scribes, which makes the chronicler the intellectual producer of the text, while the scribe is the material producer of the hard copy. Although the boundaries between scribes, compilers, and authors may indeed be blurry at times, Bonaventure's definition remains valid in most situations, which is why we shall use it as a basis for our discussion of authorship.

2. Anonymous Chronicles

Many of the earliest known historical documents, such as Sumerian, Assyrian, and Babylonian king lists were anonymous (→ Classical historical writing). In the Middle Ages also, many chronicles and most annals were anonymous. This is generally the case with corporate chronicles which, by their very nature, focus on the history of an institution and therefore leave little room for individual self-expression.

Thus, most ecclesiastical annals and chronicles, such as the → *Annales Mettenses Priores*, → *Gesta episcoporum Cameracensium*, → *Crónica da Fundação do Mosteiro de S. Vicente*, → *Chronique des abbés de Saint-Ouen de Rouen* or the → *Frensweger Chronik* were written by monks whose identity remains unknown. Many town and regional chronicles, such as the → *Historiae Tornacenses*, → *Chronicon Amalphitanum*, → *Chronica Venetiarum*, → *Augsburger Chronik von der Gründung der Stadt bis zum Jahr 1469*, and the → *Chronicon Ratiboriense* are likewise anonymous. In family, royal, imperial, and papal chronicles too (e.g. → *Chronique d'Alençon*, → *Grandes Chroniques de France*, → *Anonymus Leobensis*), the name of the author is usually omitted.

Although in most anonymous chronicles the name of the author cannot be identified, every so often there is some form of reference to the author of the text. In a town chronicle such as the → *Bristowe Chronicle*, for instance, we know the name of the first author, the town clerk Robert Ricart, but not the identity of the continuators. In the case of the *Grandes Chroniques de France*, we know that the scribes incorporated other texts into the chronicle (e.g. → Aimon of Fleury's *Historia Francorum* and → Adémar of Chabannes's *Historia Francorum*) but with the exception of → Primat, we do not know who these scribes were. In other cases, authorship can be attributed to a certain author but the attribution is far from certain (e.g. Piero di Giustiniano

for the *Chronica Venetiarum*, Conrad of Leoben for the *Anonymus Leobensis*, and Johannes von Horstmar for the *Frensweger Chronik*). Other times, the author may provide some information about himself but withhold his actual name, as in the → *Chronicon Waldsassense*.

3. Single-Author Chronicles

In cases where a chronicle is the work of a single creator whose name is transmitted, we most commonly find that the author names himself on the title page, in the prologue or the epilogue, occasionally even in an → acrostic (e.g. → Rudolf von Ems, → Henry of Bernten, Henry → Knighton), and can also be visually portrayed in an illumination (see → Author portraits; → Presentation miniatures). Other kinds of references to the authorial situation such as the pro-forma prayer for divine guidance also bear witness to authorial self-awareness.

Early medieval historians, such as → Bede, relied on the title page to inform the readers of the identity of the author. In the late Middle Ages, however, prologues became the favourite locus of authorial self-expression, particularly in vernacular chronicles. The prologues of most French chronicles from the 13th to the 15th century contain a formula in which the author mentions his name, his geographical origin, his rank, and a phrase in which he claims the authorship of the text. Such is the case, for instance, in the chronicles of → Jean de Joinville, Jean → Froissart, George → Chastelain, and others (MARCHELLO-NIZIA 1984).

Most medieval chroniclers write about themselves in the first person. However, some of them, such as → Geoffrey of Villehardouin and → Robert de Clari, use the third person for that same purpose. This is an indication that the authors may have intended their chronicles to be read out loud in front of an audience (→ Readers and listeners). Had the author written in the first person, the audience could have mistakenly interpreted the "I" as referring to the performer who read the text, instead of the actual author. Moreover, self-reference in the third person gave the author a more impressive stature, even if by so doing all chroniclers did not intend to imitate Caesar.

Chronicles and annals exhibit a wide variety of authorial personae. In annals and some chronicles, authors tend to be discreet and scarcely allow

themselves any personal remarks on the events that they narrate. In other texts, however, chroniclers may emphasize their own opinions, personal involvement in the events, and authorial persona. Chroniclers such as → Gerald of Wales and Froissart do not hesitate to insert autobiographical passages in their writings, whereas others, such as Villehardouin and Philippe de → Commines, prefer to focus on their own political and military career.

There is also a wide array of terms that chroniclers use to describe what they are and what they are doing. Chroniclers who wrote in Latin could choose from a long list of technical words to describe their activity (*rerum gestarum scriptor*, *annalium scriptor*, *annalista*, *chronista*, *historicus*). The situation was quite different in vernacular languages, where words had to be either adapted from Latin or invented. The French word for "story", spelled *istoire* or *estoire* and derived from the Greek-Latin *historia*, existed since the 12th century (Geffrei → Gaimar's *Estoire de Engleis*), whereas "chronicle", spelled *queronique*, appeared in French for the first time in 1213. The words *ystorien* and *ystoriographe*, derived from the Latin words *historicus* and *historiographus*, appeared also in 1213 in the *Fez des romains*. In turn, the English word *historian* was derived from the French word in the 15th century. Few vernacular chroniclers would have dared call themselves "authors", as this term was associated with ancient *auctores* such as Homer, Cicero, and Livy (see also CHENU 1927; CERQUIGLINI-TOULET 2001). However, in the late Middle Ages, an increasing number of vernacular chroniclers, such as Froissart and → Christine de Pizan, would claim this prestigious title.

4. Collective Authorship and Manuscript Production

Since many medieval chronicles cover fairly long periods of time, it is only natural that some texts were written by several authors. The → *Annales Iamenses*, for instance, were started by → Caffaro of Caschifellone in the early 12th century, and later continued by → Oberto Cancelliere, → Ottobono Scriba, Ogerio → Pane, Marchisius, and Iacopo → Doria up to the last years of the 13th century. The project was even revived a century later at the initiative of Georgio → Stella. Similarly, the → *Kimpelsche Chronik* was a family chronicle written over several gener-

ations by various members of the Kimpel family. The first part was composed in the 15th century by Johann Kimpel Sr., then continued by Johann Kimpel Jr. (and possibly by his brother Jörg) up to the 16th century. Finally, Jörg's grandson Jonas continued the text up to the first half of the 17th century.

Quite often, such large projects also required one or several scribes, compilers, and → Illuminators (see also ALEXANDER 1994, DEHAMEL 1992, and WATSON 2003). The first part of → *Annales qui dicuntur Xantenses*, for instance, was compiled by a certain Gerward, whereas the rest was written by other anonymous scribes. The names of the scribes can be found sometimes in the margins of the manuscript (and only rarely in the text itself or the explicit), but in most cases their identity remains unknown. The same can be said about illuminators, whose work played a major part in the development of the manuscript culture in the Middle Ages. It would be difficult to imagine what the → *Chronicon pictum* would have been without its lavish illustrations, or what a Froissart manuscript such as BnF fr. 2643–6 would have looked like without the beautiful illuminations painted by Loiset Lyédet, the Master of Anthony of Burgundy, the Master of Margaret of York, and the Master of the Dresden Prayer Book (see also → Illustration formats).

5. Borderline Cases: Borrowings, Adaptations, Translations, Apocrypha, and Forgeries

Chronicles quickly became a popular genre during the Middle Ages, which explains the impressive number of chronicle adaptations, translations, apocrypha, and forgeries. All of these texts pose interesting questions with regard to the traditional idea of authorship.

Since the notion of plagiarism was quasi-alien to medieval culture, borrowing excerpts or entire texts and incorporating them into other chronicles, often without any reference to the original source, was a relatively common practice. The → *Annales Hildesheimenses* up to the year 814, for instance, borrow a great deal from famous authors such as → Isidore of Seville, and also from anonymous texts such as the → *Chronicon Laurissense Breve*. The emergence and development of vernacular literatures later lead to the

emergence of massive translation and adaptation projects, such as → Benoit de Sainte-Maure's *Roman de Troie* (a verse adaptation of Dares Phrygius's *De excidio Trojae historia* and Dictys Cretensis's *Ephemeris belli Trojani*) and *Chroniques des ducs de Normandie* (based on → William of Jumièges's *Gesta Normannorum ducum* and other texts). → Wace's *Roman de Brut*, also from the 12th century, is a translation/adaptation of → Geoffrey of Monmouth's *Historia regum Britanniae* (see also COPELAND 1995).

For the medieval reader, chronicles "proved" things (GIVEN-WILSON, 73), and given this prestige of historical documents, it is no surprise that some attempted to manipulate history by producing apocrypha and forgeries (see HIATT 2004). The → *Omnimoda historia*, for instance, is a text written by a Spanish Jesuite at the turn of the 17th century which purported to date back to the 4th century. Or again, the → *Bulgarian Apocryphal Chronicle* (11th century) pretended to be a divine revelation of the prophet Isaiah of the history of the Bulgarian people from the late 7th until the middle of the 11th century. In fact, this text attempted to keep alive the memory of the Bulgarian Empire that was destroyed by Byzantium in 1018. The status of other chronicles, such as the → *Esztergomi krónika*, is still debated. Some critics believe that this is an 11th or 12th-century text, whereas others believe it is a 19th-century forgery.

Thus, the author remains a key element for the interpretation of medieval chronicles. Modern medievalists are interested in the identity of medieval authors because it can provide helpful information on the chronicle, such as the ideological agenda that lay behind the composition of the text, its target audience, and its sociopolitical and cultural context.

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CRISTIAN BRATU

Aylini, Iohannes, de Maniaco [Giovanni Ailini da Maniago]

d. post-1389. Italy. Notary and chronicler of the history of Friuli and its neighbours from 1366 to 1388. A native of Maniago in Friuli, Giovanni di Ailino came from a family of notaries, active in Friuli in the 14th century. His *Historia belli Foroiuliensis* (History of the war of Friuli) is a narrative with some lacunae of the political history of Friuli from the election of Marquando of Randeck as patriarch of Aquileia in 1366 until the death of his successor, patriarch Philippe d'Alençon (nephew of Philip VI) in 1388. The wars at issue were the continuing struggle between Venice and its neighbours, the patriarch of Friuli, King Louis of Hungary and Francesco il Vecchio da Carrara, lord of Padua. The chronicle especially treats the Border War of 1372–73, the Chioggia War of 1378–81, and the struggle for control of Treviso in the 1380s. Ailini's chronicle is preserved in Venice, Biblioteca del Museo Correr, Cicogna 1067.

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BENJAMIN G. KOHL

Aymeric de Peyrac

ca 1340–1406. France. The son of a royal judge in the region of Cahors, Aymeric studied at the university of Cahors in the 1360s before becoming a Benedictine at Moissac, where he earned the title of doctor in canon law that enabled him to teach at the university of Toulouse in 1375. In 1376 he was appointed prior of the Cluniac monastery of St. Luperce near Eauze. The next year he became abbot of Moissac, a post he occupied until his death. His *Chronicon* is divided into four parts: a) history of the popes from Christ to Boniface IX in 1389, b) a history of the kings of France and the Emperors from Clovis, the legendary founder of Moissac, c) a history of the abbey of Moissac from its origins to 1402, containing a large number of charters, d) a short account of the relations between the abbey of Moissac and its protectors, the Counts of Toulouse. Of the two extant manuscripts, only Paris, BnF, lat. 4991A has the complete text. Around 1405, Aymeric also wrote the *Stromatheus tragicus de obitu Karoli Magni*, dedicated to Duke Jean de Berry, a very literary historical-moral treatise on the death of Charlemagne.

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RÉGIS RECH

al-'Aynī

[Badr al-Dīn 'Abū Muḥammad Maḥmūd ibn 'Aḥmad ibn Mūsā al-'Aynī]

762–855 AH (1361–1451 AD). Egypt. A Syro-Egyptian Circassian Mamlūk period religious scholar and official, and historian. Author of

the Arabic chronicle *'Iqd al-Jumān fī Tārīkh Ahl al-Zamān* (A Pearl Necklace in the History of the People of the Time). Born and raised in the northern Syrian city of 'Aynṭāb (now Gaziantep, Turkey), Badr al-Dīn al-'Aynī spent much of his adult life in Egypt. There he had a fruitful career as a prominent religious scholar, head judge and courtier, and became a pivotal historian of the Circassian Mamlūk period (1382–1517). His most important work, *'Iqd al-Jumān*, is a universal history stretching from the beginning of time to 1447.

Despite its wide chronological scope, only sections of this work covering the rise of the Mamlūk state in 1250 until 1447 have been partially edited. With the exception of royal biographies he wrote of the contemporary sultans al-Mu'ayyad Shaykh (d. 1421), al-Zāhir Tatar (d. 1421) and al-Ashraf Barsbay (d. 1438), al-'Aynī's production in this chronicle is, in keeping with the Mamlūk historiographical tradition, annalistic, with annals divided into two sections, one for events and a smaller one for obituaries. Unlike other historians who stuck to a strict chronological presentation of events, he started off each annal with a list of important civilian and military office holders, and then grouped together in single narratives all the reports pertaining to a given topic. Only after the presentation of these topically related accounts would al-'Aynī deal with the enumeration of less important events.

Like other authors of his era, however, his production for periods he was not contemporary of consists of borrowings from other sources. For the Turkish Mamlūk period (1250–1382), he relied on a number of historians such as → Sibṭ ibn al-Jawzī (d. 1256), → Abū al-Fidā' (d. 1331), Ibn Kathīr (d. 1373), → Baybars al-Mansūri (d. 1325), al-Yūsufī (d. 1358). Still, his propensity in some of his annals to identify, comment on, and sometimes correct his sources has proven to be a boon for modern scholars, as he thus preserved sections of al-Yūsufī's now almost no longer extant chronicle, *Nuzhat al-Nāzir fī Sirat al-Malik al-Nāsir*.

For the early Mamlūk Circassian period (roughly, the reign of al-Zāhir Barqūq, 1382–9, 1390–9), al-'Aynī relied on Egyptian historian Ibn Duqmāq's *Nuzhat al-Anām fī Tārīkh Ahl al-Zamān*, of which his *'Iqd al-Jumān* is an almost identical copy. With the death of Ibn Duqmāq in 1407, al-'Aynī came of age and started producing his own material. Interestingly, for the beginning of the 15th century, this production, in terms of

the ordering of many reports and their general contents, is often startlingly similar to that of *Kitāb al-Sulūk li-Ma'rifat al-Duwal wa'l-Mulūk* (The Path of Knowledge of Dynasties and Kings), the chronicle → al-Maqrīzī (d. 1442). Tentative textual evidence suggests that al-'Aynī did rely on al-Maqrīzī.

Two important manuscripts of the chronicle are Istanbul, Topkapı sarayı müzesi, Ahmet III 2911 (an autograph), and Cairo, Dār al-Kutub al-Misriyya, 1584 *tārīkh*. The similarity between the latter manuscript and Istanbul, Topkapı sarayı müzesi, Ahmet III/B2, on the one hand, and London, BL, Or. Add. 22360, that of *Tārīkh al-Badr*, a summary of *'Iqd al-Jumān*, on the other, makes the collation of these texts with others scattered in various libraries a desideratum, in order to establish once and for all a true genealogy of al-'Aynī's historical works.

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SAMI MASSOUD

al-Azraqī

[ʿAbū al-Walīd Muḥammad ibn ʿAbd Allāh ibn ʿAḥmad al-'Azraqī]

d. 251 AH (865 AD). Arabia. Meccan redactor of the his *Kitāb Akhbār Makka* (Book of Reports about Mecca) written by his grandfather (d. 837), the earliest extant Arabic history of a single city and its shrine, the Ka'ba. This work begins at Creation but focuses on the 6th–9th centuries AD. Sources include Ibn Abbas, → Wahb ibn Munabbih and → Ibn Ishāq. The book was transmitted by al-Khuzai (d. 961), whose great uncle (d. 921) had added to it. There are about seventeen manuscripts (most of the 12th–15th centuries); they average around 220 folios. A good example is Leiden, UB, Or. 424.

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ANDREW MARSHAM

B

B. de Canals

14th century. Catalonia (Iberia). A Catalan friar, although it is not known to which order he belonged, Canals was the author of a Latin chronicle or *Opusculum*, which concludes with the words: *Explicit opusculum istud quod fecit B. de Canalibus ad rei memoriam sempiternam*. It is possible that the initial B. indicates the name Bernat. The chronicle was probably written in the middle of 14th century. The sole surviving fragment of the manuscript, Barcelona, Biblioteca de Catalunya, ms 1904, which consists of three leaves of parchment, extends from the Parliament of Barcelona of 1283–84 (under the reign of King Alfons III of Catalonia and Aragon) to the conquest of Roussillon for King Pere III in 1344.

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DAVID GARRIDO VALLS

al-Balādhurī

[ʿAḥmad ibn Yaḥyā ibn Jābir ibn Dāwūd al-Balādhurī]

2nd/3rd century AH (9th century AD). Mesopotamia. Author of two Arabic books of dynastic history, *Futūh al-Buldān* and *Ansāb al-Ashrāf*. Balādhurī was descended from a wealthy family that had strong connections with ministers and Caliphs in Baghdad. He inherited his surname (patronymic) from his grandfather. Though his exact date of birth is uncertain, it is obvious that Balādhurī lived in Baghdad for a period of time, since he mentions being a student to Hudha ibn Khalifa (d. 216/831). Later, he travelled to Damascus and visited a number of cities in the region including Aleppo, Antakya (Antioch) and Homs.

Jahshiyārī (d. AH 331 / AD 942) states that Ahmad was appointed as a clerk and secretary for the governor of Egypt during the reign of Hārūn al-Rashid (*Kitāb al-Wuzara'*, Book of the viziers). Balādhurī held important positions, particularly when he was appointed as the head of the post Bureau (*Divan*). This job was among the senior positions in the government during the Abbasid era. The duties of the position included tasks such as writing, editing, and stamping the Caliph's correspondences.

Thanks to his education, Balādhurī became a friend of the Caliphs and a regular attendant at their councils, where he discussed scientific and literary matters with them. Further, → Yāqūt alludes in his book *Dictionary of Writers* to al-Balādhurī's involvement and participation in literary forums, seminars, debates and discussions held in the caliph's palaces, underlining the significance of al-Balādhurī's contributions in this regard. The date of his death is unknown; however, Ibn Kathīr argues that he died during the last days of the reign of Caliph al-Mu'tamid, ca 379 AH (989 AD).

Balādhurī's *Futūh al-Buldān*, though small in size, is his most famous book. It includes significant knowledge about taxation (*Zakah*), charity, the stamp Divan, the history of Arabic orthography, and information about Arab invasions. It is known in two manuscripts, Leiden, UB, Or. 430 and London, BL, no. 23264.

His second book, *Ansāb al-Ashrāf* is considered one of the most important Islamic sources in genealogy because it contains the biographies and the genealogies of major families, clans, and tribes. It also includes detailed information about significant events which took place during the early Islamic era. The author also compares and contrasts different versions of many historical events in order to verify the original sources from which he drew the raw material of his book.

In the *Ansāb al-Ashrāf*, Balādhurī refers to the sheiks and writers he met and used their work as

references. These writers were interested in different pursuits and specializations. In preparing his book, he depended primarily on four of them including: Ibn Sa'ad (d. 230/844) and al-Madā'inī (d. 225/839) who specialized in biography writing and the history of the conquests; 'Abbās → Ibn Hishām al-Kalbī who narrated to him the book of his father Hishām (d. 206/821) and Mus'ab al-Zubairī (d. 236/850) who trained him in the area of genealogy. Among Balādhurī's prominent students were Ja'far ibn Qudama (d. 319/931) and Yahya ibn 'Ali al-Munajjim (d. 300/912).

Ansāb al-Ashrāf is transmitted in Istanbul, Süleymaniye Kutuphanesi, ms. Reis ul-Kuttāb (Ashir Effendi) 597–8.

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HASAN AL-NABOODAH

al-Balawī

[ʿAbū Muḥammad ʿAbd Allāh ibn Muḥammad al-Madīnī al-Balawī]

4th century AH (10th century AD). Egypt. The exact dates of birth and death of this historian are unknown. He is the author of a biography of Aḥmad ibn Tūlūn (d. 884 AD), the first tūlūnid ruler of Egypt entitled *Sīrat Aḥmad b. Tūlūn*.

There are several works of al-Balawī named in the *Fihrist*, but they are lost. His *Sīrat Aḥmad ibn Tūlūn*, a biography of Aḥmad ibn Tūlūn (d. 884 AD), was found in 1935 by MUḤAMMAD KURD ʿALI. It is one of the most important sources for the history of Egypt, the Abbāssid Caliphate and the Near East in the 9th century AD, since it describes different existing institutions of that time and contains several official documents of the period. It is also the most important work about the rule of Aḥmad ibn Tūlūn since it is more detailed than for example the earlier *Sīrat Ibn Tūlūn* of → Ibn al-Dāya. Both may have used the same material of the first chancery of the Tūlūnid ruler.

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ANNE STANCU

Bämmler, Johann

ca 1430–1503. Germany. Augsburg scribe, rubricator, printer and bookseller. Author of a High German *Kaiser- und Papstchronik* (Chronicle of Emperors and Popes). Published in 1476 on his own printing-press, Bämmler's chronicle is a compilation of several older works, especially the *Reformatio Sigismundi* and large parts from the second and third chapters of the chronicle of Jakob → Twinger von Königshofen. The account arranges popes and emperors in pairs, beginning with Julius Caesar and St Peter and proceeding to the end of the 15th century with Frederick III and Sixtus IV. A larger section deals with the Council of Constance (1414–18), for which Bämmler used a hitherto unknown source. The work was reprinted twice by other printers in Bämmler's lifetime: Anton Sorg (Augsburg, 1480) and Johann Schönsperger (Augsburg, 1487). Bämmler also printed and may have authored a second chronicle, the → *Ursprung und Anfang der Stadt Augsburg*.

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BIRGIT MÜNCH

Barbaro, Giosafat

1413–94. Italy, Persia, Russia. Venetian diplomat, merchant and travel writer for Persia and Russia. Born in Venice into a noble family, Barbaro was admitted to the Great Council in 1431 and began his travels to Tana on the Sea of Azov as a merchant in 1436 and soon served as consul to the Venetian community there. During the

following years he travelled extensively to cities along the Black Sea and to the Transcaucasus, where he observed the customs of the natives. Further travels brought him to the interior of Russia, and eventually to Moscow, whence he returned to Venice by way of Poland and Frankfurt an der Oder in 1451. He refused election as consul in Tana in 1460, but later served as *provveditore* in Albania, where he gathered intelligence on fortifications in the region and negotiated with the Albanian patriot Skanderbeg. In 1471 he was appointed Venetian ambassador to the king of Persia, charged with allying that country with Venice during its war against the Turks. After delays, he reached Persia in 1474, and wrote a lively report, ethnographic and historical, on what he saw. An acute observer, he describes the cities and the geographical features of Iraq and Persia, the royal government and its court ritual, and the customs of the Persian people. Barbaro's work enjoyed a wide diffusion, with several editions in the 16th century, and translations into Latin, French, English and Russian; the 16th-century English translation is by William Thomas. Editio princeps: *Viaggi fatti da Vinetia alla Tana, in Persia, in India, et in Costantinopoli*, 1543. See also Ambrogio → Contarini.

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BENJAMIN G. KOHL

Barbaro, Niccolò

d. post 1453. Italy, Byzantium. Venetian physician, author of vivid, eyewitness diary in Venetian dialect on the fall of Constantinople in 1453. Born in Venice at the beginning of the 15th century,

Barbaro was trained in medicine and arrived in Constantinople as a ship's doctor on one of the Venetian great galleys in 1451. When the siege of Constantinople was mounted in the spring of 1453, Barbaro was surgeon with the Venetian fleet moored in the harbour, and thus well positioned as an observer of events both on land and on sea. His account, written in the form of a diary, provides an accurate chronological unfolding of events, ending with a list of the Venetians killed or captured in the taking of the city. As a person of some consequence, he had access to good sources of information about plans and policies, especially of the Byzantine emperor and his generals and Venetian leaders. His account is notable for its depiction of the Turks' effective use of artillery, though he sometimes wildly overestimates the size of Turkish forces and the extent of their losses. Barbaro is laudatory in his accounts of the exploits of the Venetian forces, and very hostile to Genoese leaders, who—he asserts—planned to betray the Venetian fleet to the Turks: *Zenovexi si ne fexe questo, per dar le nostra galie con el nostro aver in le man del turcho* (the Genoese had done this in order to put our galleys and our property into the hands of the Turks). At the end of the siege, Barbaro was on one of the six Venetian galleys which were able to escape from the harbour and sail safely through the straits. His diary survives in a single autograph manuscript: Venice, BNM, Ital. 746, 15th century, later annotated by the genealogist Marco Barbaro (1511–70).

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BENJAMIN G. KOHL

Barbieri, Filippo

[Philippus de Barberiis]

ca 1426–87. Sicily. Syracuse-born Dominican friar, theologian, inquisitor, philosopher, historian and orator, he worked in Italy, Hungary and Spain. He died in Palermo. As a historian, he composed two, or possibly three works in Latin prose.

Barbieri's *Cronica summorum pontificum et imperatorum* (Chronicles of the most eminent popes and emperors) is a continuation of → Riccobaldo Ferrarese's chronicle, a compilation written to inform. It documents the period from 1316–1469, ending with King Ferdinand II of Aragon and Pope Sixtus IV. Anonymously published in 1474 in Rome by Giovanni Filippo de Lignamine, it was long erroneously attributed to Giovanni.

Later Barbieri wrote the *Virorum illustrium cronica* (Chronicles of illustrious men), from the world's origins to 1469. It was composed either at the request of King Ferdinand II of Aragon or of his wife Isabella I of Castile; alternatively, it may have been written in the hope of becoming a member of the Spanish Court. In this chronicle many illustrious figures of the period are dealt with, including Panormita (see → Beccadelli, Antonio), Lorenzo → Valla, Francesco → Filelfo, Guarino da Verona, and Leonardo → Bruni. It was published in 1475 in Rome by de Lignamine.

The *De vita et moribus philosophorum* (Of the lives and customs of philosophers, which contains 128 biographies and excerpts of philosophers, poets, and writers, has been attributed to Barbieri by some scholars. It is found in Palermo, Biblioteca comunale, ms. 3 Q.q A. III, α, 65.

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ROBERTO PESCE

Barbour, John

1330(?)–95. Scotland. Author of *The Bruce* (ca 1375), an account of the Scottish Wars of Independence. Southern Scots English. Octosyllabic couplets, ca 13,700 lines. Some alliteration. Two surviving manuscripts: Oxford, St. John's College, ms. G.23 (1487) (lacks the first ca 2400 lines) and Edinburgh, NLS, Adv. ms. 19.2.2 (1489; complete). Several early printed editions: by Robert Lekprevik (Edinburgh, 1571), Andrew Hart (Edinburgh, 1616 and 1620) and Gideon Lithgow (Edinburgh 1648). The division into twenty "books" by John Pinkerton (London, 1790) has been retained in all subsequent editions.

John Barbour studied in England, Paris and Orléans, and was familiar with French romances and the work of → Jean le Bel. At the time of writing, he was Archdeacon of Aberdeen. He was granted a pension by his patron, King Robert II (reigned 1371–90) on completion of the work. Another, earlier, work by Barbour about the Stewart dynasty, *The Stewartis Genealogy* (or *Oryginalle*), is now lost. It may have served as a prequel to *The Bruce*.

The Bruce tells the story of the struggle for independence by Robert Bruce (King Robert I) (1274–1329), starting with Bruce's murder of John Comyn in 1306 (which Barbour condemns in one of many asides) and ending with Bruce's death and burial. Robert Bruce is presented in messianic terms, as a man whose success is achieved at the cost of much suffering. Other important characters in the work (such as Robert's brother Edward, Thomas Randolph, Ingram d'Umfraville) unobtrusively exemplify shortcomings in leadership, varying from rashness in battle (Edward Bruce) to allegiance with the English (Umfraville) or impractical, fashionable notions about warfare (Randolph). James Douglas looms large in the work, probably due to the position of the Douglas family at the time of writing and Robert II's accession. Douglas is consistently portrayed as the epitome of loyalty. *The Bruce* combines elements of romance, outlaw and mirror-of-princes literature, epic, history and biography. Barbour based his work on oral tradition; if written accounts were used, these are now lost. Textual evidence suggests that an earlier core text relating Bruce's heroic struggle and the Battle of Bannockburn, which culminated in a passage reminiscent of an envoy (Bks 1–13), was expanded with an additional section focussed on Douglas at the beginning (now part of Bk 1) and seven "Books" (14–20) after Bannockburn that cover subsequent political events and Bruce's death.

Barbour's *Bruce* was used by → Andrew of Wyntoun and Walter → Bower for their chronicles, and for → Blind Harry's *Wallace* (1471–9). Sir Walter Scott retold the material in *Tales of a Grandfather* (1827).

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THEA SUMMERFIELD

Barḥadbshabba 'Arbaya

late 6th century. East Syria. The Syriac *History* of Barḥadbshabba 'Arbaya carries the title *Tesh'itā da-bāhātā qadishē de-trdeff(ū) meūl shrārā* (The History of the Holy Fathers who were persecuted on account of the Truth). It is the oldest extant work of East Syrian (Nestorian) history. Barḥadbshabba was the head instructor (*bādūqā*) at the school of Nisibis and also wrote a book of treasures, controversial works aimed at refuting other religious groups, a work about the followers of Dionysios and a commentary on Mark and the Psalms. Barḥadbshabba 'Arbaya may or may not be the same person as another Barḥadbshabba, bishop of Ḥalwan in the early 7th century, who wrote the *Cause of the Foundation of the Schools*.

The *History*, which survives in a single manuscript (London, BL, Or. 6714), is divided into 32 chapters and focuses primarily on events and individuals related to the Arian controversy and the dispute between Cyril and Nestorios. The second chapter of the *History* offers a brief account of fourteen different ancient heresies. Diodore and Theodore also receive attention, as do other figures such as John Chrysostom and Narsai. The text ends with a life of the priest and biblical exegete Mar Abraham (d. AD 569). Barḥadbshabba's sources included the *Ecclesiastical History* of → Socrates and the *Bazaar of Heraclides* of Nestorios, among others. Later East Syrian works and authors, such as the → *Chronicle of Se'ert* and Theodore Bar Koni, would make use of this *History* as a source.

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JACK TANNOUS

Barlings and Hagneby Chronicles

Late 13th–early 14th century. England. The often identical Latin chronicles of these Lincolnshire Praemonstratensian houses begin with the early 1060s and offer a general account of English history, as well as independent local and ecclesiastical detail. Until around 1250, they are based primarily on a close analogue to the → *Annals of Waverley*, while including other material deriving from monastic sources such as the → *Anglo-Saxon Chronicle*, → Henry of Huntingdon, and → William of Malmesbury. Thereafter, they diverge from their known sources and (less markedly) from each other, in a possibly independent account of such events as the Provisions of Oxford and the Barons' War.

The *Barlings Chronicle* concludes with the birth of Edward of Caernarvon in 1284: it survives in one 14th-century manuscript, possibly copied from the manuscript lost in the fire at London's Inner Temple in 1737 but transcribed by Thomas Hearne (Oxford, Bodleian Library, ms. Rawl. B 414). Much of the Barlings material after 1250 is also found in the more detailed *Hagneby chronicle*, which ends in 1307, the surviving manuscript of which (London, BL, Cotton Vespasian ms. B.xi) may be the original. Now little read and published only in brief extracts, the *Barlings chronicle* nevertheless played a significant role in the development of late-medieval English historiography, for a close analogue to it was a major source for the Anglo-Norman → *Prose Brut*. As promulgated in the Anglo-Norman and the extremely popular Middle English → *Prose Brut*, its matter served as the basis for the main vernacular account of the period from the life of Harold to the death of Henry III in 1272.

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JULIA MARVIN

Barnwell Chronicle

1250–1300. England. Latin chronicle from the Incarnation to 1232, but with only brief entries up

to the year 1201. Now recognized mainly for the quality and detail of its politically and psychologically astute annals of English affairs from 1202 to 1225. This as yet unedited Chronicle takes a baronial yet relatively measured stance towards King John and shows sympathy for the sufferings of persecuted Jews in England and France. The sole manuscript is London, College of Arms, Arundel 10. Although sometime in the 13th century the manuscript came into the possession of the Augustinian priory of Barnwell, at Cambridge, the chronicle is unlikely to have been composed there. It may have originated in Benedictine abbeys of Peterborough or Croyland. KAY has argued that it is descended from a Peterborough book by way of the *Chronicle of* → *Croyland Abbey* found in London, BL, add. ms. 35, 168, and that the closely analogous text associated with → Walter of Coventry (Cambridge, Corpus Christi College, ms. 175) also derives from the Croyland book rather than the Barnwell manuscript itself.

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Literature: GRANSDEN, *HWE* 1, 339–45. R. KAY, “Walter of Coventry and the Barnwell Chronicle”, *Traditio*, 54 (1999), 141–67.

JULIA MARVIN

Bartholomaeus of Drahonice

[Bartošek, Bartossius]

ca 1390–1443. Bohemia. Soldier; author of Latin chronicle of the Hussite revolution. Born to a family of lower noblemen. As adherent of Sigismund of Luxembourg during the Hussite revolution he fought on the Catholic side as a member of the garrison of Prague Castle, then of Karlštejn. In 1426 he contracted an eye disease and left military service. His only work is a chronicle of the war years 1419–43, written after 1426, possibly in Karlštejn. In 85 manuscript folios he described the war events from the military and economic point of view. The rough text written in bad Latin is valuable for its relatively objective information drawn from his own experience and that of other soldiers. The sole manuscript is Prague, Národní knihovna České republiky, Thun-Hohenstein XIX C 21.

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MARIE BLÁHOVÁ

Bartholomaeus of Neocastro

ca 1240–post 1293. Italy. Sicilian jurist in the service of the Aragonese dynasty. Born in Messina, he was a member of the leading élite of his home town that supported the revolt against Charles I of Anjou known as the Sicilian Vespers (1282). As an eye witness to most of the events he relates, around 1294–95 Bartholomaeus wrote a Latin chronicle in praise of James II of Aragon, later called *Historia Sicula* (History of Sicily), which covers the period from the death of Frederick II in 1250 to the year 1293.

A first verse version of the chronicle, now lost but still available in the 17th century, was probably written in 1283–85 and focussed on the siege of Messina and the subsequent war that erupted between Peter of Aragon and Charles I of Anjou. The relationship between this earlier version and the wider prose chronicle Bartholomaeus wrote later—he says in response to his son’s request for a more intelligible text—still remains a matter of debate among scholars. Despite its being a major source for the knowledge of the history of the Mediterranean in the last quarter of the 13th century, the *Historia* still lacks a reliable edition based on the only extant medieval manuscript (Palermo, Biblioteca centrale della Regione siciliana, XIII. F.13.) of the seven that preserved the chronicle.

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ANGELA TOMEI

Bartholomäus van der Lake

d. 1468. Germany. Clergyman, later town official. Bartholomäus is best-known for his chronicle of his home city of Soest, *De Historia van der Soistschen vede* (History of the Soest Feud), in Early Modern Low German. Although his family seems to have established itself in Soest by the end of the 13th century, information about his early life is unavailable. He was a clergyman and a notary, before becoming town secretary in Soest in 1440. He was involved in the feud between the duke of Kleve and the archbishop of Moers, and compiled a journal during the years of the feud.

The resulting chronicle can be divided into three parts, covering the prehistory of the feud (roughly 1438–44); the period up to 1447, when the feud reached its height and Soest was besieged (this portion of the chronicle is in journal form); and the remainder of the feud, focussing on the siege of Soest (this last portion is only preserved in some of the manuscripts). The text is preserved in ten manuscripts, classed into five separate groups. The sole representative of group A is Soest, StB, A7; and the sole representative of group B is Paderborn, Erzbischöfliche Akademische Bibliothek, ms. 37. Van der Lake’s work remains one of the major primary sources of information on the feud.

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MARC PIERCE

Bartolf of Nangis

[Bartolfus peregrinus]

fl. shortly before 1109. France. Author of the *Gesta Francorum Iherusalem expugnatium*, covering the years 1095–1106. Bartolf is one of the least famous and hence most neglected chroni-

clers of the first crusade, probably because his *Gesta Francorum* draws so heavily on → Fulcher’s *Historia Hierosolymitana* that it is usually treated as one of its two early adaptations rather than as an intellectually independent work. Still, Bartolf is frequently cited in more extensive accounts of the history of the crusades. He adds many details, for some of which he is the only source. Elsewhere he frequently abbreviates Fulcher, sometimes citing reasons, as when he slashes the catalogue of crusader’s names: *Quoniam ergo necesse est ac perutile, principum nomina, antequam facta eorum discutiamus, prae nosse [...] nominibus propriis annotabo* (since it is important and very useful to get to know the names of those whose deeds we will discuss later [...] I will only name these). Seven manuscripts (four listed in RHC Occ. III plus London, BL, Stowe ms. 56; Cologne, Historisches Archiv, W 35 & Munich, UB, 8° Cod. ms. 178).

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HIRAM KÜMPER

Bartolomeo della Pugliola

ca 1358–1422/5. Italy. Born probably in Bologna, he joined the Franciscans at the friary of San Francesco in Bologna ca 1374; in 1378 he was sent to finish his studies at the Franciscan *Studium generale* in Florence before returning to his friary in Bologna, where he was vicar from 1398 until his death.

His chronicle *Le Antichità di Bologna* (Antiquities of Bologna), which runs from before 1104 to ca 1420, relies heavily on the lost chronicle of his contemporary Jacopo Bianchetti, the chronicles of Pietro and Floriano → Villola and the *Memoriale* of Matteo Griffoni (see → Griffonibus, Matthaues de), together with Bartolomeo’s own eyewitness for the period from 1395 onwards. The *Antichità* is a traditional annalistic town chronicle; not every year is recorded, and

for many just a single event is given. It records the *podestà* for the year, together with religious, political and military information, including wars with neighbouring cities; although focussed on Bologna and the Romagna region, it also includes frequent notices on popes and emperors. As time goes on Bartolomeo adds more and more other details such as unusual weather, astronomical phenomena, anecdotes and personal comments on events.

No manuscript containing the whole text of the *Antichità* survives, but some fragments of it are preserved in two manuscripts: Bologna, BU, 1994 and 3843. However, the work was incorporated wholesale into the chronicle of Pietro and Ludovico Ramponi (see → *Cronaca Rampona*) and thus had a significant influence on later Bolognese historiographical tradition.

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PETER DAMIAN-GRINT

Bartolomeo di ser Gorello

1322/6-ca 1390. Italy. Notary and historian from Arezzo, author of a rhymed town chronicle. Ser Bartolomeo di ser Gorello's *Cronica dei fatti d'Arezzo* (Chronicle of the events of Arezzo), written in terza rima form, was begun sometime in the last quarter of the 14th century. It chronicles the history of his town from its origins, but with special attention to the author's own period, when Arezzo's inhabitants suffered from alternating periods of freedom and subjugation at the hands of their Florentine neighbours. The work imitates Dante's *Divine Comedy* in that its introductory chapters present a dream-like sequence, featuring the competing vices of pride, greed, and jealousy. The work's greatest value, however, lies in its status as eyewitness testimony, from a Ghibelline

perspective, to the measures taken by competing city-states to ensure stability and gain political dominance in northern Italy in the late 14th century. The chronicle documents details such as the exile of prominent citizens, including the author himself, or the anticipated arrival of promising new leaders, such as the Duke of Anjou, who briefly renewed hopes as Ghibelline champion in the early 1380s. Only incomplete versions of the chronicle remain, comprising 4500 verses in eighteen complete and two partial chapters. The most reliable manuscript is Florence, Biblioteca Nazionale, Laurenziano Rediano 66.

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LAURA MORREALE

Basin, Thomas

1412-90. France/Low Countries. Author of a history of Charles VII and Louis XI. Basin was born in Normandy, attended the universities of Paris, Leuven and Pavia, qualified in canon and civil law, and was bishop of Lisieux (1447-74) under the English occupation and the French recovery of the duchy. He went into exile after he lost the favour of Louis XI, residing in Rome, Trier and Utrecht. As a compensation for the loss of his see, Sixtus IV granted him the notional title archbishop of Caesarea.

From 1471 he worked on his *Libri hystoriarum rerum gestarum temporibus Karoli septimi et Ludovici eius filii, regum Francorum* (Books of histories of events in the times of Charles VII and his son Louis, kings of the French), a Latin prose history of the reigns of Charles (in five books) and of Louis (in three books). A first version was completed by 1484. Basin does not give his name and his history was once attributed to Amelgard, a priest of Liège.

Basin is a particularly valuable source on events in Normandy from the 1430s to the 1460s, bringing his narrative to life with anecdotes based on his own experiences and oral sources. His account of his own times reflects his conception that the rise of tyranny in France, epitomised by taxation without consent and the foundation of a permanent royal army, arose under Charles VII, though Louis XI brought it to fruition. He saw rebellion as just if it resisted tyranny, though his attitude is not

always coherent. His conception of history may have been influenced by Italian humanism.

There are two redactions of his chronicle. The first, amended by Basin himself, survives in Göttingen, SB & UB, cod. ms hist. 614; the second, probably before 1487, in Brussels, KBR, IV. 571. Three copies were made in the late 16th and 17th centuries.

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KATHLEEN DALY

Basler Schwabenkriegschronik (Basel Chronicle of the Swabian War)

post-1504. Switzerland. Fragmentary German prose chronicle, chiefly about the Swabian War of 1499. This is the only contemporary report of the war from the city's perspective. It concentrates wholly on the area from Konstanz to Basel, with valuable information about the war and the negotiations for the entry of Basel into the Swiss confederacy in 1501, as well as some short notes on other events of 1492-3 and 1503-4. The author is unknown, but his perspective and his local knowledge suggest a citizen of Basel. The text survives as notes, copied around 1540/50 by Basel scribe Magister Berlinger in interlinear and marginal form in a copy of the printed *Kronica* of Petermann → Etterlin (Basel, UB, A λ IV 14, fol. 102^v-121^r, known as "Berlinger's Etterlin").

See also: → *Acta des Tyrolerkriegs*, → *Berner Chronik des Schwabenkriegs*, → *Zürcher Schwabenkriegschronik*.

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Literature: *RepFont* 3, 444.

ANDRE GUTMANN

Batereau, Jean

fl. 1467-98. France. Rector of the University of Bourges 1471-98, he appears nevertheless to have been married as he records the birth of his son François in 1485. This, like most of the biographical information we have about him, comes from his Latin prose chronicle of Bourges, which exists in a single manuscript version written on the blank pages of a copy of Werner → Rolevinck's *Fasciculus temporum* printed by Erhard Ratdolt (Venice, 1480/1). There is no sign of influence from Rolevinck's work in the chronicle's terse annalistic notes, but in any case it is clearly not a finished narrative. About two-fifths of the whole, covering the years 1467-90, is written in Batereau's own hand; the chronicle is continued to 1506 by a series of other, anonymous hands. It is tightly focussed on Bourges and the surrounding duchy of Berry: much of the text consists of notes on local matters such as hard winters, floods and droughts, harvests and prices of grain when scarce, and apart from the accession of popes and kings of France outside events hardly appear unless they impinge on Bourges itself. The chronicle ends with an incomplete list of archbishops of Bourges 1423-1521. The *incunabulum* containing the manuscript text is Paris, BnF, Rés. G. 656.

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PETER DAMIAN-GRINT

Battagli, Marco, of Rimini

[Marcus de Battaglis]

d. 1370/6. Italy. A native of Rimini, son of burgher Peter of Rimini and nephew of Cardinal Gozzio Battagli, the future patriarch of Constantinople (d. 1348). Battagli studied law 1318-21. He resided for a time with his uncle in Coimbra, then in Avignon. In 1338, again in Rimini, he married and became involved in political life as member of town council.

In 1350–4 Battagli wrote a universal chronicle in Latin prose from the Creation till his own time (circa 120 manuscript folios), which he named after himself *Marcha*, a title apparently modelled on the derivation of *Martiniana* from → Martin of Opava. Up to 1320, the chronicle was compiled with material from Martin of Opava, → Isidore of Seville, → Riccobaldo of Ferrara (*Pomerium Ravennatis ecclesie*) and other sources. Battagli then continued his work using oral tradition and his own memory. World history is divided into four books. A fifth book contains catalogues and short records about the popes from Christ to Clement VI. On the occasion of the journey of Charles IV to his imperial coronation (1354–5), Battagli added some information about the future emperor and his father, hastily finished his work and dedicated it to Charles.

The book was brought to Prague, where it was copied several times. It survives in four manuscripts: Wrocław, BU, Mil II 35 (second half of the 14th century; the first folio is lost); Leipzig, UB, cod. ms. 1309 (early 15th century); Augsburg, UB, cod. II. 1.2° 16; London, BL, ms. 20041 (Add. 8361 (c)). In Rimini, the narrations about the town and about the Malatesti dynasty contained in *Marcha* were copied separately, and published in 1750 under the title *Chronicon Dominorum de Malatestis*.

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MARIE BLÁHOVÁ

Baudouin of Ninove

[Balduinus Ninevensis]

fl. 1294. Low Countries. Author of a Latin universal chronicle. According to his own account, Baudouin was deacon and canon in the premon-

stratensian abbey of Ninove (Flanders), and it is plausible that he was of Flemish birth.

His *Chronicon* opens with the birth of Christ, and runs to the year 1294. It begins as a traditional world-history, citing popes, emperors and saints, but Baudouin also follows the tradition of the → *Flandria generosa* when he relates the founding of the Flemish comital dynasty and the county of Flanders in 792 by the forester Liederic. He considers the events prior to 1137 as a preamble to the foundation of the abbey of Ninove in that year. Then a critical account follows of the clerical and especially the monastic events, that were observed by Baudouin himself, sometimes with unique information, all still embedded in universal history. In his *Chronicon*, Baudouin uses a great variety of sources, among them the *Chronographia* by → Siebert of Gembloux, the *Historia Francorum* by → Gregory of Tours, the *Historia regum Britanniae* of → Geoffrey of Monmouth and a great number of *vitae*.

One medieval manuscript, dating from the late 13th or early 14th century, has survived, which has been seen as an autograph (Scherpenheuvel-Zichem, Abdij der Norbertijnen van Averbode, Archief, IV, Hs. 138). In this manuscript, Baudouin's *Chronicon* is followed by a poem on the war between King Philip V of France and Count Guido of Flanders (1297) by a certain magister Gillebertus de Outre. Then a short history of the abbey is added in various hands, until 1712.

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ROBERT STEIN

Baudri of Bourgueil

[Baudry; Baldric of Dol]

ca 1045–1130. France. Abbot of the monastery of Saint-Pierre (Bourgueil, Loire), bishop of Dol-de-Bretagne from 1107 onwards. Poet associated with the Loire school, author of a Latin crusade chronicle. Written after 1107, this *Historia Hierosolimitana* starts with the Council of Clermont (1095) and ends with the battle of Ascalon (1099). Like → Guibert de Nogent and → Robert the Monk, Baudri presents his narrative as a reworking of a crude report which can be identified as the → *Gesta Francorum et Aliorum Hierosolimitanorum*. Apart from Urban's speech in Clermont little new historical detail is added. The amplifications highlight the feelings of the Christian and heathen protagonists and present the crusade as a moral test for the crusaders. Eleven manuscripts in three recensions from the 12th and 13th century survive. In Paris, BnF, lat. 5531 and a now lost manuscript the text is submitted for correction to abbot Peter of Maillezais, a former Jerusalem pilgrim. The *Historia Hierosolimitana* was fairly popular with monastic readers. It is praised by → Geoffrey of Vigeois and → Orderic Vitalis. Orderic, → Hugh of Fleury, → Vincent of Beauvais and a 13th-century poem in Old French (manuscripts: Oxford, ms. Halton 77; London, BL, add. ms. 34114) follow Baudri in their accounts of the crusade.

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BEATE SCHUSTER

Baybars al-Mansūrī

[Rukn al-Dīn Baybars al-Mansūrī al-Dawādār]

ca 645–725 AH (1247–1325 AD). Egypt, Syria. A Mamlūk amir, in high office in Egypt and Syria, and author of chronicles in Arabic. Baybars was brought as a slave to Egypt in 1261 and purchased by Qalawun, the future Sultan, in whose service he rose steadily, as also under his sons, al-Ashraf Khalil and al-Nasir Muhammad. He became

viceroy under the latter but was arrested in 1312. Released in 1317, he regained an emirate and a position of honour. Noted for his learning, he left, in addition to a devotional work, several histories, which exhibit pretensions to elevated diction and a partiality for Qalawun and his successors. It is said that his Coptic secretary, Ibn Kabar, assisted him, but to what extent is not clear.

The *Zubdat al-fikra fi ta'rikh al-hijra* (Choice Thoughts on Hijra History), a general history of Islam, depends on standard earlier sources. However, for the author's lifetime it recounts personal involvement and important material from such oral sources as the Mongol refugee Mu'min Agha. The work was utilized by later Mamlūk historians, such as → Ibn al-Furāt, al-→ Aynī and → Ibn Taghrībirdī. Five autograph manuscript fragments survive, probably parts of a fair copy with the author's marginal additions. The section on the Mamlūk regime is contained in the defective manuscript London, BL, add. 23325. Another volume of his work is found in Paris, BnF, arabe 1572.

Baybars al-Mansūrī's *al-Tuhfa al-mulūkiyya fi 'l-dawla al-turkiyya* (The Kingly Gift concerning the Turkish Regime) is essentially an abbreviated version of the Mamlūk section of *Zubdat al-fikra* with new independent material added. There is one surviving manuscript: Vienna, ÖNB, Flügel 904, mixt. 665. A summary account of Ayyubid history and of the Mamlūks up to 1302 survives in Milan, Ambrosiana, C45 Inf., entitled *Mukhtar al-akhbār* (Select Narratives). A further work attributed to Baybars, *al-Latā'if fi akhbār al-khalā'if* (Enjoyable Snippets concerning Tales of Successors) is lost.

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DONALD RICHARDS

al-Baydāwī

[ʿAbū al-Khayr Nāsir al-Dīn ʿAbd Allāh ibn ʿUmar ibn Muḥammad ibn ʿAlī al-Baydāwī]

7th century AH (13th AD). Persia. Islamic historian, whose dates of birth and death are not secure. He is known for his broad knowledge on a variety of subjects including law and Quran exegesis. This helped him to obtain the position of chief judge in Shiraz, the capital of the province of Fars. He is best known for the *Anwār al-tanzīl wa-asrār al-taʿwīl* (The lights of revelation and the secrets of interpretation), his commentary on the Quran.

His historical work, entitled *Nizām al-tawārīkh* (The system of historical records), is a world history from the Creation until 674 (1275), written in Persian. Manuscripts include Amsterdam, De Koninklijke Nederlandse Akademie van Wetenschappen, Willmet collection, Acad. 188, fol. 1^b–45^b, and Oxford, Bodleian Library, Ms. Marsh 161 (17th century).

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HEIDI R. KRAUSS-SÁNCHEZ

Bayeux Tapestry

11th century England. This embroidered hanging, now in Bayeux (Normandy), which depicts the Norman Conquest of England, provides what can be thought of as a visual chronicle of events from 1064 to October 1066. Probably designed in Canterbury, the 68.38 metre (224 feet 4 inches) embroidery (not strictly a tapestry) contains 58 graphic scenes, explained by a succinct commentary in Latin prose, naming significant people and places. Each caption begins with *vbi* or *hic* + verb, the latter comparable to the use of *her* at the opening of annals in the → *Anglo-Saxon Chronicle*.

The frieze depicts a pro-Norman interpretation of events preceding the Conquest. Harold, Earl of Wessex, is captured by Guy of Pontieu and rescued by the intervention of William of Normandy. He campaigns with the Normans in Brittany and swears an oath to William. By taking the English crown for himself on King Edward's death, Harold commits perjury. William invades to claim the kingdom and Harold is killed at the Battle

of Hastings. In its essentials the *Tapestry's* story corresponds to Norman sources: the *Carmen de Hastingae Proelio* of Guy, Bishop of Amiens; the *Gesta Normannorum Ducum* of → William of Jumièges; and the *Gesta Guillelmi* of → William of Poitiers. It may, like them, originate from a case prepared by the Normans to obtain the support of Pope Alexander II for the invasion. It shares many small details with the Norman texts, including the appearance of the comet, William's pre-battle speech, and his raising his helmet to demonstrate that he survives. Corroborating texts suggest the *Tapestry's* authenticity in respect of the Duke's elaborate ship, which corresponds to the description of the *Mora*, the vessel Duchess Mathilda gave to her husband, according to his ship list; and King Edward's deathbed, which corresponds closely to the description in the *Vita Ædwardi*, written by a Flemish monk for the English queen.

In some respects the *Tapestry* differs from other historical sources. Only this version mentions the siege of Dinan, and places Harold's oath at Bayeux, and subsequent to the Brittany campaign. Odo's dramatic ride into battle [Fig. 7] is not mentioned in contemporary sources—William of Poitiers says he never bore arms—though the 12th-century poet → Wace (who may have seen the *Bayeux Tapestry*) describes this event. The *Tapestry* reduces William's counsellors, who included lords, bishops and abbots, to his two maternal half-brothers. It collapses time: King Edward did not die immediately after Harold's return from abroad—if indeed that journey ever took place: it is not mentioned in the *Anglo-Saxon Chronicle*. Halley's Comet was not visible straight after Harold's coronation in January 1066; it did not appear until some months later. Most strikingly, and probably in the interests of focussing on the Norman Conquest, the *Tapestry* omits Harold's overwhelming defeat of Viking invaders in September 1066. Still, it provides a most effective visual chronicle of the conflict.

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Fig. 7 Bishop Odo's dramatic ride into battle. Taken from the Bayeux Tapestry. By special permission of the City of Bayeux.

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GALE R. OWEN-CROCKER

Bayhaqī

[ʿAbū al-Faḍl Muḥammad ibn Ḥusayn Kātib/Dabīr Bayhaqī]

5th century AH (11th century AD). Persia. Bayhaqī was born in 385 AH (995 AD) in Hārithābād, a village in the district of Bayhaq (now Sabzevar, north eastern Iran). The dates we have for his biography are those given in his own work and the entries in the biographical history of Bayhaq, which was completed by Ibn Funduq in 1168. He must have spent most of his youth in Nishāpūr. Bayhaqī worked in the chancery of Mahmūd of Ghazna, a Ghaznavid ruler, as a secretary (*dabīr* in Persian) and held office approximately between 416 (1025) and 441 (1048) under successive rulers. As a result he had official documents and royal correspondence at hand as sources for official information. He was dismissed and arrested by ʿAbd al-Rashīd 440–43 (1049–41) for reasons which are not clear, and was in prison when Tughril Birār succeeded to the throne. He died in 470 (1077) in liberty. He wrote several works in Persian. The *Maqāmāt-i Abū Nasr-i Mushkān* is a collection of documents and anecdotes, which has not come down to us intact, but passages of this work were quoted by later Muslim writers. The *Zinat al-kuttāb*, a manual on chancery practice, has not survived.

Bayhaqī's most important work is a history of the Ghaznavid dynasty comprising around 30 volumes. The work is known under different titles, but the best known is *Ta'rikh-i Bayhaqī* (History of Bayhaqī; e.g. Oxford, Bodleian, Ouseley 51–53) The first four volumes are lost. The work is organized annalistically according to the different reigns, from the founder of the Ghaznavid dynasty Sabuktigin until Farrukhzād (reigned from 1052–59). Despite the annalistical structure the narrative is interrupted by poems as

well as by anecdotes. It is extraordinary because of its variety of sources which give the whole work a complex structure due to the interpolations made by the author.

It is possible that each volume of the work originally had a separate title, so for example the volume dealing with the reign of Nāsir al-Dīn may have been called *Ta'rikh-i Nāsiri*, that on Mahmūd, *Ta'rikh-i Yamīni*, and so forth. It seems that the work went out of circulation very quickly, since Ibn Funduq in the 12th century no longer had access to all thirty volumes and parts of the first volumes have only come down to us in the quotations of later Muslim works.

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HEIDI R. KRAUSS-SÁNCHEZ

Beauchamp Pageant

[The Warwick Pageant; Pageants of the Birth, Life, and Death of Richard Beauchamp, Earl of Warwick]

ca 1483–4? England. Illustrated family chronicle in English consisting of brief narrative passages accompanying 53 drawings that depict episodes in the life of Richard Beauchamp, Earl of Warwick (1382–1439) [Fig. 8 & 9]; there are also two genealogical tables (see → Genealogical Chronicles in English and Latin). Found in London, BL, Cotton Julius E.iv (Art. 6), it is called the Beauchamp "pageant" from the caption to the first illustration: *This Pageant sheweth the birth of the famous knight Richard Beauchamp Erle of Warrewik.*

Made some 45 years or more after the Earl's death, during difficult times, the work praises his chivalry and was clearly designed to celebrate his career. Most scholars agree that it was commissioned by, or made on behalf of, his daughter Anne Beauchamp, Countess of Warwick, and LOWRY

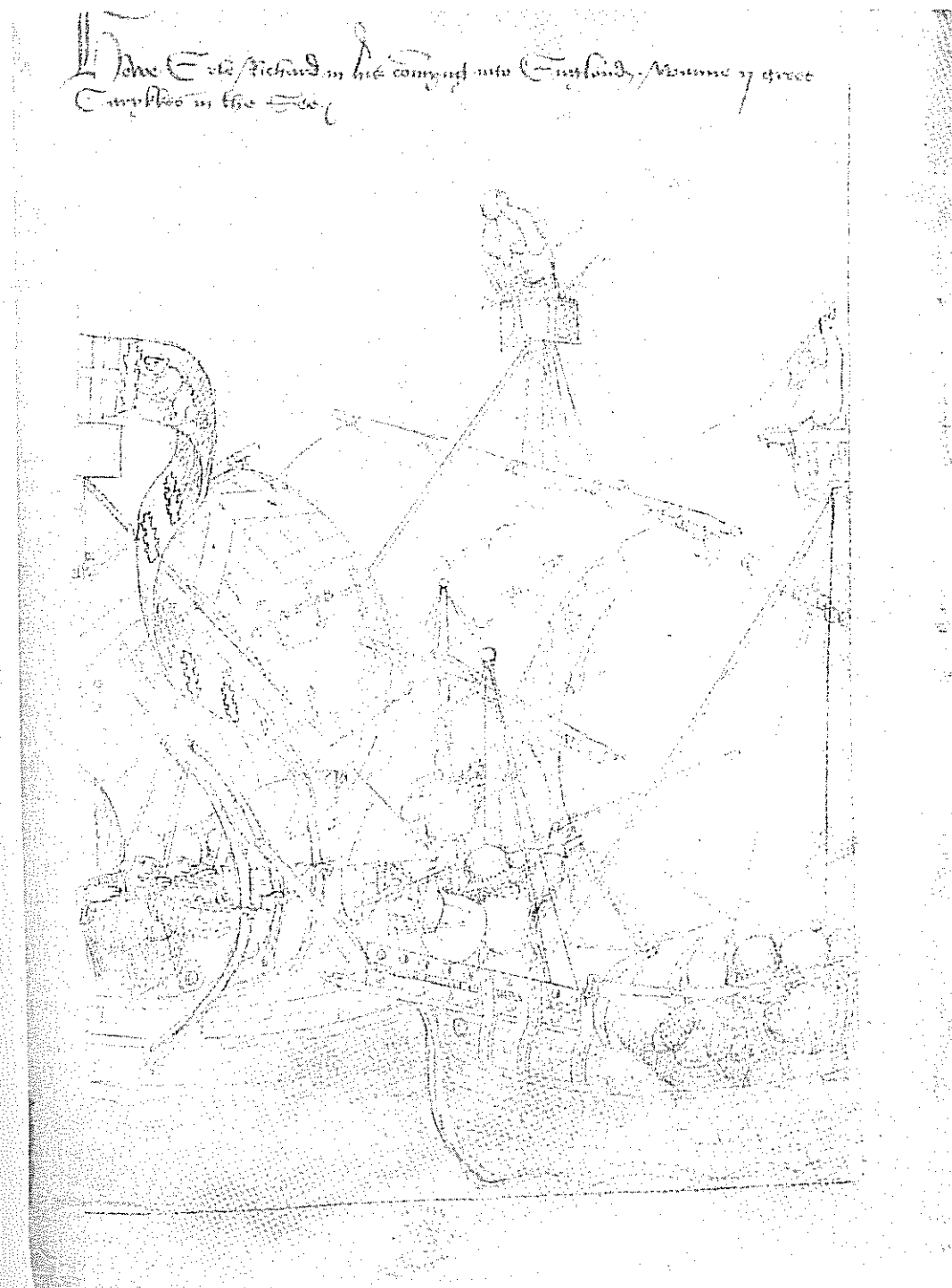


Fig. 8 The Beauchamp Pageant. A sea battle: Richard Beauchamp, Earl of Warwick, whose ship is at left, captures two French ships. London, British Library, Cotton Julius E IV, article 6, fol. 18v. © The British Library Board.

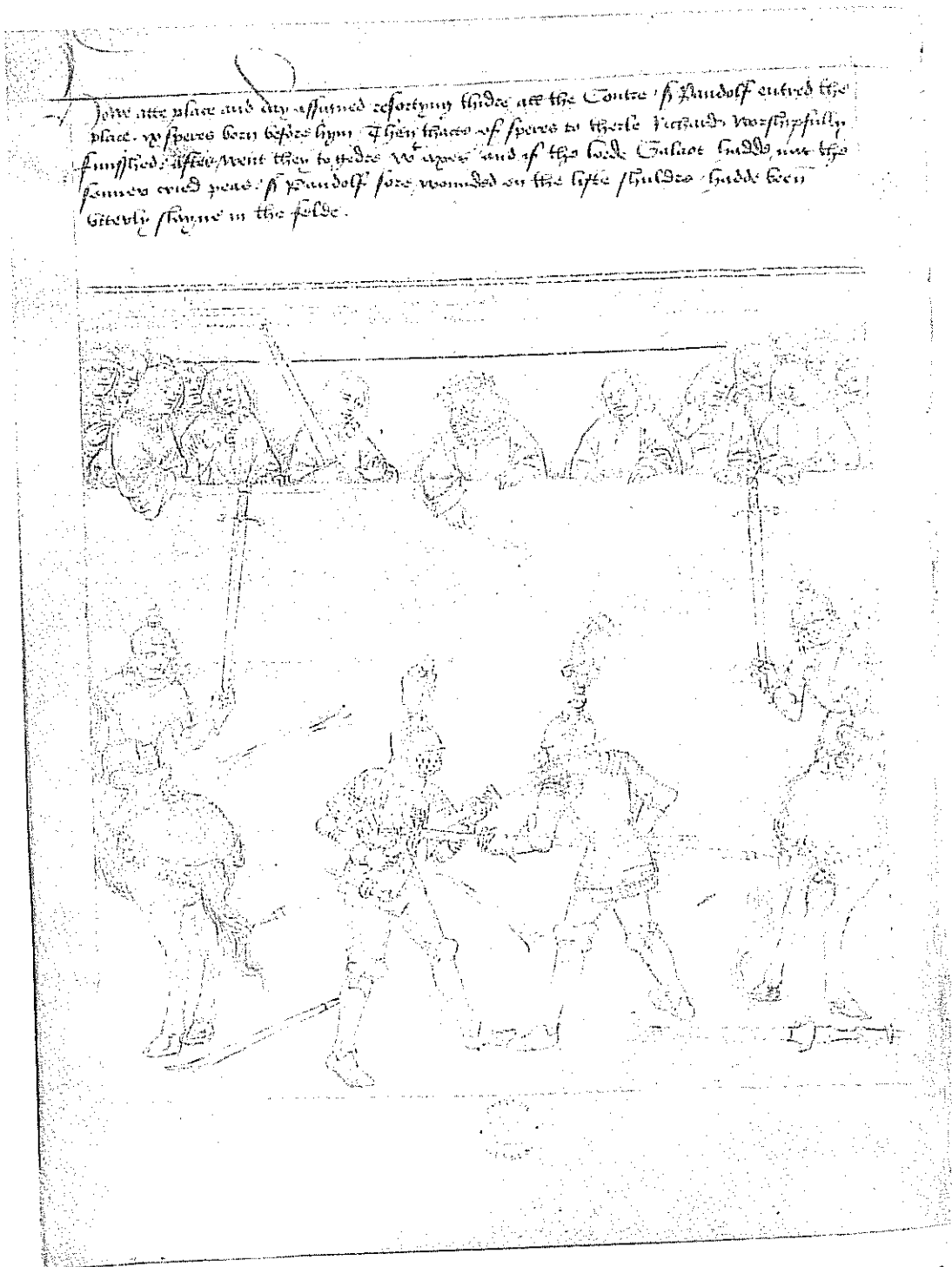


Fig. 9 The Beauchamp Pageant. Foot combat: Richard Beauchamp, Earl of Warwick (left), fights Pandolfo Malatesta; Galeas of Mantua and companions watch from above. London, British Library, Cotton Julius E IV, article 6. fol. 7v. © The British Library Board.

has called it a "most carefully calculated piece of family propaganda". Suggested dates have often ranged between 1485 and Anne's death in 1492; SCOTT, seeing the work as "an appeal... for the restitution to the family of its honour, as well as of its estates and livelihood", argues for a narrower timespan ending in 1487, when Anne's confiscated estates were restored. SINCLAIR suggests 1483–84, when Anne, whose daughter was queen to Richard III, might have had the manuscript made to honour her daughter's ancestry and educate her grandson, Edward Prince of Wales, then heir to the throne. (Edward died in 1484).

The episodes have a dramatic quality, and links have been suggested between tales about the legendary Guy of Warwick, whom the Beauchamp family claimed as an ancestor, and the *Pageant*, where "events frequently parallel those in Guy's legend, a discreet use of myth for baronial propaganda" (RICHMOND). Other studies have shown that while the illustrations are invaluable in depicting late 15th-century clothing, furnishings, regalia, jousting, armour, and ships, the biography is not always reliable; LIU finds aspects of its chronology "highly improbable" or impossible.

The text was formerly attributed to John → Rous, but recent work has cast doubt on this. The drawings are believed to be the work of the "Caxton Master", who illustrated three other manuscripts, including → Caxton's *Ovid Moralisé*.

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CAROLINE D. ECKHARDT

Beccadelli, Antonio [Panormita]

1394–1471. Italy (Palermo and Naples). Poet and diplomat. Author of two Latin works of royal history. Panormita studied in Florence, Padua and Bologna, and taught in Pavia. In Rome he met Poggio → Bracciolini and Lorenzo → Valla. He received the poet's crown in 1432. In 1434 he entered the service of Alfonso the Magnanimous (Alfonso V of Aragon and IV of Catalonia, 1416–58) and went with him to Naples, where he participated in the great cultural development of that city, founding the academy *Porticus Antoniana*, later known as the *Pontaniana*.

Completed in 1455, *De dictis et factis Alphonsi regis Aragonum* (Sayings and facts of Alfonso, King of Aragon) recounts episodes of Alfonso's life with the aim of creating an ideal profile of the king with reference to the most important moral virtues. To this end it collects anecdotes, sententiae and deeds attributed to Alfonso. Inspired, according to Panormita, by Xenophon's *Memorabilia*, the work had widespread diffusion in the countries of the Crown of Aragon, including Sicily and Naples. It was published for the first time in Pisa by Felino Sandeo (1485). The book was translated into Catalan by Jordi de Centelles (1481) as *Dels fets e dits del gran rey Alfonso* (Barcelona, Biblioteca de Catalunya, 1715) and into Castilian as *Libro de los dichos y hechos del rey Don Alfonso*, originally by Juan de Molina (printed in Valencia, 1527) and later by Antonio Rodríguez Dávalos (Antwerp, 1554) and Fortunato García de Ercilla (unpublished).

A more ideological and formal commitment is shown in the *Liber rerum gestarum Ferdinandi regis* (Book of the undertakings of King Ferdinand), probably completed in 1469, that describes the life of the young Ferrante, from 1438 to the death of his father Alfonso, to demonstrate the legitimacy of his succession to the throne. In the prologue, Panormita creates a "canon" of historical classics: the most important are Livy, Caesar and Sallust; then there are → Tacitus, Curtius Rufus and → Suetonius; lastly there are → Orosius, → Eutropius and Lampridius. The sole manuscript of the *Liber rerum gestarum* (Bitonto, Biblioteca Comunale, ms. 2) is damaged in the final section. Panormita's Neapolitan works, like those of Bartolomeo → Facio, are directed towards the creation of a propagandistic and apologetic historiography, in a polemic with Valla.

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FULVIO DELLE DONNE
DAVID GARRIDO VALLS

Beck, Konrad

1437–1512. Germany. Citizen of Mengen (Württemberg). Initiator of a family chronicle, which was continued by his descendents. The chronicle, which survives in Klosterneuburg, Stiftsbibliothek, CCl 747, fol. 92^v, 126^v–128^v, 142^r–153^v, charts the meteoric social rise of the family over three generations.

Beck was 30 when he began the *Familienchronik*. Its entries are not restricted to family events but note such historical happenings as the Hungarian attack on Vienna or the Swabian war of 1499. They include observations on the weather, and attest a keen interest in developments in the price of grain. His account, and that of his sons and grandson, offer a window on contemporary social history; we see Beck in the company of rich patricians, setting off on a series of pilgrimages, including to Jerusalem (1483. *am sybenden tag aprilis bin ich cunrat beck zu mengen ussgeritten gen Jherusalem uff das hailig land, und mit der hilf gots an sant gallen aubet desselben jars wyder haim gen mengen kommen*) and Rome. The chronicle documents the instability of the time, particularly with respect to the high mortality among women and children. Konrad's account ends in 1511 with a note on the murder of the *wolgeborn herre graf endris von sonnenberg*.

The chronicle is then continued by two sons, the first of whom only notes the death of his father, and the birth of three children (1512–13). However Marcus Beck (1491–1553), a son from Konrad's second marriage, keeps a precise and detailed record of his own rapid advancement

to Austrian chancellor, and his elevation to the nobility with the title “von Leopoldsdorf”. He records events of imperial history, the death of Emperor Maximilian I, the Peace of Constantinople (1533) or the Turkish invasions. The death of his own two wives and five of his children, however, receive cursory treatment. His account ends in 1552 with the birth of his second grandson.

Marcus' eldest son Hieronymus Beck von Leopoldsdorf, who attained high office in Hungary (1569), continued the chronicle into the third generation. He maintains the blend of family history (he too laments the death of two wives, and marries a third time) and wider historical reporting, noting the death of Emperor Ferdinand and describing Maximilian II's campaign *mit grosser khriegsrüstung wider den türkischen khaiser solimanum* (with heavily armed forces against the Turkish emperor Suleiman). The chronicle ends abruptly with an entry of 24th June 1571 on the marriage of Hieronymus' nephew Hans Friedrich von Zinzendorf *in dem geschloss Orth unterhalb Wien*.

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MONIKA SCHULZ

Bede

ca 673–735. Britain. Bede was an Anglo-Saxon monk (later claimed as a Benedictine) who spent his entire life teaching and writing in the twin monasteries of Monkwearmouth-Jarrow in Northumbria. One of the most important exegetes of his period, he was particularly valued throughout the later Middle Ages for his historical and historiographical work. He wrote two major studies on the nature of time (*De temporibus* and *De temporum ratione*) which each included a world chronicle (*Chronica minora* and *Chronica maiora* respectively), the *Historia ecclesiastica gentis*

Anglorum—his best known work today—and a history of his own monastic family that is, in effect, a chronicle of the houses' abbots. Because his work on time/times became a key text for computistics in subsequent centuries, his chronicles had a wide distribution and gained added authority in that Bede's reputation as an exegete and theologian was unrivalled by any other Latin writer between → Isidore (d. 636) and the 11th century.

Though he is mainly thought of today as an historian, Bede's life and work were dedicated to the exegesis of the Scriptures as the basis for understanding reality, the creation, and the way of life that led peoples (*gentes*) and individuals to their divine destiny. To appreciate the place his writings on time, and his chronicles, hold within that theological agenda we must recall that time comes into existence with the initial divine act of willing the creation, the *fiat* of Gen 1:1, is the first reality ordered by number (Gen 1:5), is the condition for the remaining works of the divine ordering over the succession of days, and then becomes the condition both for the existence of human beings and for providence that destined that the Christ should appear at the ‘fullness of time’ (Gal 4:4). To be a material creature is, for Bede, to be a *temporal* creature: creatures exist in time, come into being at fixed times and exit material existence at fixed times. Just as the theologian must look at the miraculous *mirabilia Dei* (such as the events of Christ's life) and the physical *uestigia Dei* (such as the numbered order of the universe), so, for Bede, he must look to time and times to understand God's plans and salvation. While Bede never reflected in a sustained way on the nature of time as Augustine had, it is arguable (not only from the works mentioned here but also from his scriptural commentaries) that no medieval theologian made the reality of time as condition of the material creation so central to his whole theology. It is from this perspective that we can look at the practical implication of his interest.

This theological interest in time was expressed in four practical contexts. First, the study of time, and the heavenly bodies which were the divinely created clock for days, seasons, and years (Gen 1:14), was the study of the ordered creation that was established ‘in number, order, and weight’ (Wis 11:21). Second, the study of human time and sequences of events—the stuff of chronicles—was essential to the work of exegesis, both to understand individual passages (for example: at what age did Methuselah die), but more importantly to

create an historical framework which could give coherence to the whole sweep of biblical books (both Old and New Testaments were imagined as following a chronological order). Third, the study of the sequences of events were seen as revealing divine providence at work in human affairs, and this Providence—as apparently vouched for in the gospel genealogies (Mt 1:17 is a key text)—was central to understanding Christian faith and the life of the Church. By this process, for example, one could see that the Angles were a people chosen (*gens electa*) to be part of the final kingdom. Lastly, it had the practical aspect of deciding on the true date of Easter: when the order of creation (the heavenly bodies) and the order of salvation (the historical event of Jesus's crucifixion) coincided in time.

This theoretical reflection on history naturally lead Bede to the practice of historical writing. The world chronicle offered him the possibility of seeing how time since the creation was in the hands of God, thus providing a structure which would order biblical and other details and locate Bede's own time within the temporal creation. In both his chronicles Bede's structure was most influenced by Isidore: it is a single integrated list of events, but this sequence is divided into ages (see → Six Ages of the World).

De temporibus, a short work, from the early years of the 7th century, is Bede's first attempt to provide an overview of time. Its chronicle section is sometimes referred to as Bede's *Chronica minora*. The first nine chapters deal with the various units of time from the moment to the year. There follow five chapters on Easter dating, and then one on the religious significance of Easter having a movable date. The remaining seven chapters form the world chronicle. After a summary of the notion of the six ages, the chronicle opens with a chapter (xvii) entitled *cursus et ordo temporum* exhibiting part of Bede's view of human history. The chronicle itself is an expanded reworking of Isidore's short chronicle in the *Origines*. The Bible is the major additional source, along with → Jerome, → Augustine, → Hegesippus [i.e. → Josephus], → Orosius, Macrobius, → Dionysius Exiguus, → Gildas and possibly others. Isidore's work is extended down to the fifth year of the Byzantine emperor, Tiberius III (702). Among the final entries Bede records the ‘Saxons in Britain’ becoming Christian, and so brings the study of time to within his own people, domain and age. He concludes with the words *reliquum sextae*

aetatis Deo soli patet (the remainder of the six ages God alone knows): time is a divine 'commodity' in which *gentes* act out their destiny.

The *De temporum ratione* is Bede's major, and most mature, work on the structure of time. It is in itself a complete treatise on computus, the problems of Christian chronology and the calendar. Its format resembles the earlier work, but in every case the matters are covered in far greater detail. Earlier solutions, such as those of → Eusebius, are discussed and evaluated, as are many other biblical problems relating to time (for example, in chapter viii he examines the meaning of the 'week' or 'weeks' in Daniel 9). He also explores the notion that the 'ages' form a 'week of ages' and thereby links Christian chronology with several apocalyptic strands found in the Scriptures. The chronicle section of this work (chapter lxvi sometimes known as his *Chronica maiora* or as *De sex aetatibus mundi*) runs from the creation down to the 720s (ca 725 is often cited as the date of composition). While its structure in 'ages' is derived from Isidore, it is a new composition that draws on virtually every chronicle or work dealing with chronology that was available in Latin at the time.

However, a significant part of the work is what follows the chronicle (lxvii–lxxi), a study of eschatology that attempts to integrate biblical apocalyptic thought within a mainstream theological outlook. It deals with the rest of the sixth age, the second coming, the 'age of the antichrist,' the day of judgment and the future life, which are conceived using the notions of a 'seventh' and an 'eighth age'. This conclusion to the work is ample proof, if it be needed, that it is a false categorization of Bede's work to divide it between 'scientific works' on the one hand, and biblical / theological works on the other. It is this work that is Bede's major legacy to later chronicles, especially those connected with Anglo-Saxon England. To date, however, it has not attracted the scholarly attention it deserves. The *Chronica maiora* is extant in many manuscripts from before the end of the 9th century: those from Milan, Biblioteca Ambrosiana, D 30 inf. (probably from Bobbio), and from St. Gallen, Stiftsbibliothek, 251 being especially important. The *Chronica minora* is usually found in company with the *Chronica maiora* in the manuscripts.

The actual locations where Christians act out their temporal lives demand attention from the theologian of time. In this sense, Bede's other

two historical works can also be seen as part of the same project, locating self historiographically. The first is the providential account of the largest human group within which Bede lives: the English *gens*; the other, the immediate Christian group around him: the monastic *familia* of the linked monasteries of Wearmouth and Jarrow. Here, Bede is not only a theoretician but also an important historical source.

The *Historia ecclesiastica gentis anglorum* is a demonstration that the English nation, the *gens*, has been baptized (in Mt 28:19 it is the *gentes* that are to be baptized) and so has found a place within the divine economy, a fact visible in that it is now part of the church, and its destiny in the past and in the future is under the guidance of providence as demonstrated by the events it related. Hence, the best way to translate the title is 'The history of the English nation as a Church'. (Other translations found in the literature include 'Ecclesiastical history of the English people' and 'History of the English Church and People'.) Unlike other histories with a similar agenda (for example, → Gregory of Tours' *Historia Francorum* or Isidore's *De origine Getarum*) Bede does not begin with creation, but with Julius Caesar's invasion of Britain, but progresses rapidly to the arrival of the Germanic peoples, and then narrates in detail the sequence of events that transform them from the pre-Christian state in Germany to the state they are in when Bede writes in AD 731. Indeed, this is the first work of historical narrative that uses AD dating as its chronological spine. Important themes include the conflict with certain Irish customs about the date of Easter, with a pivotal chapter on the Synod of Strenaeahalc (usually identified as Whitby). At the end of the work (chapter v, 24) Bede appends a formal chronicle as a summary of the work. It runs from 16 BC to 731 AD and has 51 entries, of which no fewer than 39 cover the period from 596, when Pope Gregory the Great sent Augustine to Kent, to Bede's own day. The four best manuscripts of this work are all from the 8th century: London, BL, Cotton Tiberius ms. A xiv & C ii [Fig. 41]; Cambridge, UL, kl.v.16; and Namur, Bibliothèque de la Ville, ii.

The *Historia Ecclesiastica* was translated into Old English in the late 9th century during the reign of King Alfred. It is abridged by the omission of a number of the epistolary documents in the original. Although Ælfric and → William of Malmesbury credit Alfred himself with the translation, scholars assume this work, stylistically different

from the known works of Alfred, was executed by one of his translators as part of his plan to make available in English those great Latin books which he thought were necessary for all men to know. It survives in four manuscripts and a fragment: the EETS edition is based mainly on Oxford, Bodleian Library, century. Tanner 10.

Finally, the *Historia abbatum* recounts the founding of Bede's two monasteries, Wearmouth and Jarrow, and the sequence of their abbots, their doings, and their lengths of time in office. It tells of the founder Benedict Biscop and his successors Eosterwine, Sigfrith, Benedict and Coelfrith who died on 25 Sep. 716, and explains why we still refer to Bede's monastery by the double title 'Wearmouth-Jarrow.' These abbots are all presented as monastic ideals after the models provided by Gregory the Great, and they pursue these ideals by seeking to obtain temporal aid from English kings and spiritual aid from Rome. The best manuscript is the 10th-century London, BL, Harley ms. 3020.

Bede is well supplied with modern critical editions, save in respect of the two chronicles where we have but re-prints in CCSL 123B and 123C from MGH AA. In the case of both chronicles, new editions are needed. Not only is Mommsen out of date, but his decision to incorporate the *Chronica minora* within his edition of the *Chronica maiora* makes the current MGH edition most unwieldy, and it is far preferable to consult Bede's work as distinct texts in CCSL, which, however, is only a re-print. Those using the edition should take note of the comments of WALLIS in her translation, pp. lxxxv–xcix.

Bede was the outstanding teacher of chronology in the early Middle Ages in the Latin West. His works were influential and widely diffused, and he played a major role in shaping most later Latin chronicles—not least through his use of AD dating as the framework for such works. However, he also bequeathed a way of looking at time and the contingent actions that occur within it. Just as nature could be 'read' by Christians as their book, so too could time. Time was legible and in it one read the purposes of God, and the final destiny of humanity.

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THOMAS O'LOUGHLIN

Beginsel des lantz van Gelre

ca 1480–1500. Low Countries. This title covers a group of five closely related, very short anonymous chronicles in Middle Dutch, Latin and German, dealing with the history of the town and territory of Guelders. Together with the *Gelderse kroniek* of → Willem of Berchen, these chronicles lie at the base of the Guelders historiographical tradition. Like Willem, the authors explain the origin of the Guelders' dynasty with a story about two brothers who in the year 878 killed a beast that was crying "Gelre, Gelre". These chronicles are the first in which an uninterrupted genealogy is offered from the two dragon-slayers to the contemporaneous dukes of Guelders. According to the authors, the successors to the dragon-slayers initially bore the title "Prefect of Guelders and lord

of Pont", until the Emperor made them "Count of Guelders" in the 11th century and "Duke of Guelders" in 1339.

The first chronicle was written in Middle Dutch in the 1460s or '70s, and printed in Utrecht in 1480 by Jan Veldener, together with his → *Fasciculus temporum* (fol. 315^r–321^v). It is known by its incipit, *Dit is dat beghinne* (This is the beginning), and covers the period 878–1435, with a brief mention of the marriage between Adolph of Guelders and Catharina of Bourbon in 1463.

The second chronicle, also in Middle Dutch and with the similar title *Dit is dat beginsel*, sometimes also listed as *Kroniek van Gelre* (but distinct from the → *Cronijck van Gelre*), was probably written shortly after 1477. It is an expansion of the Veldener text to cover 878–1477, thus including the turbulent second half of the 15th century. It recounts the imprisonment of duke Arnold by his son Adolph in 1465, the imprisonment of Adolph by Charles the Bold in 1471, the capture of the duchy by Charles in 1473, and his death in 1477. The author has recorded all these events without taking sides. The sole manuscript is Paris, Archives Nationales, J 997 nr. 30, fol. 1^r–10^v.

The Latin and German chronicles are revisions of the Middle-Dutch versions. The Latin *Summata cronica* was written about the same time as *Dit is dat beginsel*, and like it covers 878–1477, but it has more detail on the last ten years. The *Summata cronica* takes no forthright political stand, though duke Adolph (1465–73) is praised as *degener valde et improbus*. The author of the chronicle has added a family tree of the Guelders dynasty from the 11th century onwards. Manuscript: Brussels, KBR, 10160, fol. 67^r–74^v.

The fourth chronicle, the Latin *Cronica de Gelria* (not to be confused with the similarly named → *Chronica de Gelria*, to 1402), was written shortly after 1485 and continues the history of Guelders to that year, although the author treats the period after 1435 only briefly. Manuscript: Munich, BSB, clm 10434.

The last chronicle, written in German between 1492 and 1518 and known by the Latin title *Familia comitum Gellrie* (Family of the dukes of Guelders), continues the history of Guelders until the beginning of the 16th century, again treating the period after 1435 only very briefly. In contrast with the other authors, the author of the *Familia comitum* takes a clear political stand, defending the claims of Emperor Maximilian to the duchy of Guelders, and depicting duke Charles of Egmond

as a usurper. Manuscript: Munich, BSB, cgm 1218, fol. 118–135.

See also → Johannes de Speculo, → *Cronijck van Gelre*, → *Historia Gelriae* and *Tractatulus de Ducatus Gelrie Origine*.

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AART NOORDZIJ

Behaim, Albert [Albertus Bohemus]

ca 1180–1260. Germany. Born probably in "Behaiming" (Böhaming near Niederaltaich), he was advocate of the popes Innocent III and Honorius IV, diocesan canon in Passau, and from 1239 legate of the pope in Germany. He was active in the alliance against Frederick II, for which reason he had to flee in 1244 to the Curia at Lyon (Innocent IV), returning to Bavaria 1245. He subsequently operated against the Passavian bishop Otto of Lonsdorf. This resulted in a term of imprisonment, from which he was only released in 1258 at pope Alexander VI's command.

His main works are: *Brief- and Memorialbuch* (letter and memorial book), the oldest preserved paper manuscript in Germany (ca 1260, Munich, BSB, clm 2574b); the fragmentary *Katalog der bayerischen Herzöge* (catalogue of Bavarian dukes) which runs to 1253; and the *Katalog der Erzbischöfe und Bischöfe von Lorch and Passau* (catalogue of the archbishops and bishops of

Lorch and Passau). This chronicle of bishops until 1254 is mainly intended to document the transferring of the episcopal see from Lorch to Passau. Its most interesting feature is Behaim's historiographical construction. No manuscript survives, but excerpts are known from other chronicles.

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KONRAD AMANN

Behaim, Michel

1416/21–1474/78. Southern Germany. The professional poet and chronicler Michel Behaim was born the son of a weaver in Sülzbach near Weinsberg (Northern Württemberg) in 1416 or 1421. He was apprenticed in his father's trade but even at this stage he was already active as a poet, singer and minstrel. This brought him to the attention of the treasurer of the Empire, Konrad of Weinsberg, who engaged him until his death in 1448. Later Behaim wrote for several other patrons: Margrave Albrecht Achilles of Brandenburg-Ansbach, Christian I of Denmark, Albrecht III and IV of Bavaria, Ulrich III of Cilli, Ladislaus Postumus of Bohemia and Hungary, Albrecht VI of Austria, Emperor Frederick III of Habsburg, Eberhard V of Wuerttemberg and Count Palatine Frederick I. He worked for the cities of Augsburg, Nördlingen and Vienna. In the service of these towns and princes, Behaim wrote many political and spiritual songs, and three verse chronicles: the *Buch von den Wiernern*, the *Buch von der Stadt Triest* and the *Pfälzische Reimchronik*, all in the East Franconian dialect. In the last years of his life, Behaim was mayor of his native city of Sülzbach where was murdered in 1474 or 1478.

The *Buch von den Wiernern* (Book of the Viennese) was written ca 1462/66. It tells of the siege of the imperial castle of Vienna by the city's inhabitants, who were allied with Duke Albert VI, and the subsequent negotiation with Frederick III in the year 1462. It survives in three early manuscripts (Heidelberg, UB, cpg 386; Erfurt/Gotha,

Forschungs- und Landesbibliothek, Chart. B 50; St. Pölten, Niederösterreichisches Landesarchiv, Hs. 72) and two copies of the 18th and 19th centuries.

The *Buch von der Stadt Triest* (Book of the city of Trieste), written ca 1464/65, describes the Venetian siege of Trieste, which was loyal to the emperor, in the year 1463. There is one manuscript: Schweinfurt, Bibliothek des Gymnasiums, no shelfmark.

The *Pfälzische Reimchronik* (Palatine Rhymed Chronicle) was written after 1471 in the service of Frederick I. It gives an account of the origin of the count palatine family, praises the city of Heidelberg, and tells of Frederick's battles between 1455 and 1471. Again there is one manuscript: Heidelberg, UB, cpg 335).

Behaim's sponsors were a very diverse group of sovereigns, and at times they were enemies. Behaim's accounts of contemporary events always followed the political attitude of his employers, even if he this involved contradicting statements elsewhere in his own writings. This reflects his need to make a living by writing, and it would be unfair to criticise him for it. Behaim enjoyed an above-average education in Latin and theology, and took much pride in his art and his knowledge. He was close to the Meistersinger without being one of them. He himself claims to be influenced by the Muskatblüt, → Heinrich von Mügeln, Konrad Harder, Albrecht Lesch, Der Hülzing, and Püterich of Reichertshausen. Michel Behaim's chronicles feature a clear and vivid language; he is keen to use a pictorial narrative style. Each of them is structured chronologically and describes both events which the author had witnessed and those he had heard of. Each has its own verse form, measure, and melody. The *Angstweise* is a melody which only occurs in the *Buch von den Wiernern*.

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CARSTEN KOTTMANN

Beinheim, Heinrich von

ca 1398–1460. Switzerland. Ecclesiastical jurist active in the Council of Basel. Author of an episcopal and a town chronicle of Basel. After graduating in canon law, he became an official of Johann von Fleckenstein, bishop of Basel, and issued a special statute for the Ecclesiastic Law Court. At the Council of Basel Beinheim played an intermediary role between the town authorities and the council fathers. In 1436 he left holy orders and from ca 1440 to 1460 he was legal adviser of the town of Basel, entrusted with several political and diplomatic missions. He is no longer considered the probable author of the anonymous *Reformatio Sigismundi*, which was written perhaps in Basel in about 1439. He left his personal library, full of juridical manuscripts, to the chapter of the cathedral.

Beinheim's brief Latin chronicle of the bishops of Basel goes from ca 1350 to 1458, that is, from bishop Joannes de Vienna to Arnoldus de Rotberg, generally giving information about their character, the period of their regency, the extent of their possessions and some anecdotes. The chronicle is transmitted in Basel, UB, A λ II 14, a late 16th-century copy by Christian Wurstisen.

His main work, the *Grosse Chronik der Stadt Basel* concerns the years from 1441 to 1451. Though it was written in Latin, it survives only in German translation. It deals with the events that the inhabitants of Basel experienced in those years, such as battles against the neighbouring towns, treaties, town councils and also the weather: we learn that in the year 1447 they had a hot summer. The chronicle ends with the journey of a party from Basel to Rome, together with King Frederick for his coronation as Emperor in 1452. It is transmitted in the manuscript Basel, UB, H. IV 27.

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ANGELO NICHILLO

Beka, Bartholomaeus de

d. 1463. Low Countries. A monk in the Cistercian abbey of Les Dunes (Koksijde, county of Flanders), who had studied theology in Paris. A younger contemporary of Johannes → Brando (d. 1428), he took it upon himself to write a continuation of Brando's world chronicle, known as the *Chronodromon Johannis Brandonis continuatio prima*. Brando's work had broken off in 1414; De Beka continued it up to 1431, basing it on Brando's notes for the years 1414–27. Not interested in religious or monastic history, he concentrated on the political situation in and around Flanders. His approach is compilative and therefore does not contain much original information. The chronicle has been preserved in a single manuscript, dating from the 15th century (St. Omer, BM, 778), which contains the work of both Brando and Bartholomaeus de Beka, together with corrections made by → Giles de Roye, who later abridged and revised the work. Eventually Adrian de → But would conclude the chronicle with the years 1431–85.

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TJAMKE SNIJDERS

Beke, Johannes de [Beka]

14th century. Low Countries. Priest, probably a monk of the Benedictine abbey of Egmond (Holland). Author of a Latin *Chronographia*, a chronicle of the counts of Holland and the bishops of Utrecht, which he dedicated in 1346 to both Jan van Arkel, bishop of Utrecht (1342–64), and William V of Bavaria, count of Holland (1346–58).

His work was explicitly aimed at restoring and reinforcing the peace between the two territories by pointing to the common origin and history. It opens with a description of the early history from Roman times onwards to the Carolingian period, during which Utrecht and Holland were still part of the same principality. After the conversion to Christendom by Willibrord and Bonifacius, the northwestern part of the Low Countries were split up into a prince-bishopric and a county. After this, the description of a count's life and deeds alternate with those of a bishop. This structure is maintained to the end.

The author based his work on a variety of sources, both in Latin and in Middle Dutch, the most important of which are the 12th-century. → *Annales Egmondenses* and the → *Rijmkroniek van Holland* by Melis Stoke. His description of the county's landscape is directly taken from Bartholomaeus Anglicus' encyclopedia *De proprietatibus rerum*. His text was well received, judging by the large number of extant manuscripts from the 14th and 15th centuries, for instance The Hague, Museum Meermann Westreenianum, 10 B 30 and Brussels, KBR, 7935–7958. One of these—Leiden, UB, BPL 2429—was part of the library of the jurist Filips van Leiden (d. 1382). Some Latin manuscripts contain continuations, varying from a few short notes to an independent chronicle of several chapters. Circa 1455, the high nobleman Wolfert van Borselen commissioned a French translation, which was dedicated to the Duke of Burgundy and of which the bibliophile Louis of Gruthuse owned a richly illuminated copy Paris, BnF, fr. 9002.

At the end of the 14th century, shortly after the consecration of the new bishop Frederik van Blankenheim, an anonymous author translated Beke's text into Middle Dutch and interpolated the original Latin text at several instances, especially concerning the first decades of the 14th century. The same author added a description of events from 1346 up to 1393. His text, now known as the *Nederlandse Beke*, was like the Latin version structured in alternating biographies of counts and bishops. The interpolations and additions more or less reveal the author's identity. He must have been an inhabitant of the town of Utrecht who had free access to the official documents in the city archives. He might be identified as the town's clerk Jan Tolnaer. Some twenty medieval manuscripts of the translation have survived, among them The Hague, KB, 130 C 10 & 130 C 11, Utrecht, UB, 6 F 19 & 8 K 7, and Brussels, KBR, 7420.

During the first decades of the 15th century, the *Nederlandse Beke* was expanded once again. This second continuation, concerning the years 1393–1431, is mostly referred to as the *Nederlandse Beke-Vervolg* or *Beka Auctius*. The text was written in several succeeding phases. The author was an inhabitant of Utrecht. He concentrates on the 1420s, paying particular attention to the party struggle between the so-called Hoeken en Kabeljauwen (Hooks and Codfish), as well as to the Utrecht Schism, in which he was personally involved. His account is relatively detailed and for the most part reliable.

In some manuscripts the *Nederlandse Beke* and its *Vervolg* have undergone some slight revisions. The outspoken Utrecht particularism has been tempered, whereas stories from an unknown Chronicle of Holland have been added, especially about the first decades of the 15th century.

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ANTHEUN JANSE

Belarusian-Lithuanian Chronicles

[Западнорусские летописи]

15th and 16th century. Lithuania. Church Slavonic (Ruthenian recension). The chronicle-writing activity in the Grand Duchy of Lithuania during the 15th and 16th century is witnessed by three chronicle compilations that survived in a number of late (16th to 19th-century) manuscripts, which reflect the position of the Orthodox nobility and clergy. They are known under different names in the literature: "Lithuanian", "Lithuanian-Ruthenian", "West-Russian" or "Belarusian-Lithuanian" chronicles.

It is believed that the *First Belarusian Chronicle* was composed after the 1450s. It bears the title "Summary of chronicle extracts" and is indeed an extract from the Fourth → *Novgorod Chronicle* (up to 1310), the → *Trinity Chronicle* (up to 1388), and the → *St. Sophia First Chronicle* (up to 1418). The fourth part of it (1419–46), which contains the Smolensk records and the *Encomium* to the Grand Duke Vitovt (Vitautas) is the most original. This part of the chronicle is believed to have been compiled under the auspices of metropolitans Photios and Gerasimos who resided in Smolensk. The *First Belarusian Chronicle* ends with the part entitled *Annals of the Grand Dukes of Lithuania*, a separate composition which, despite the title, lacks a chronological grid and is a narrative of the struggle between Jogaila and Kestutis and of the land of Podolie. The first chronicle is witnessed by the Nikifor manuscript (St. Petersburg, Библиотека Российской Академии наук, 45.11.16), the Academy manuscript (St. Petersburg, Библиотека Российской Академии наук 45.11.1), the Suprasl manuscript (St. Petersburg, Санкт-Петербургский институт истории Российской Академии Наук, f. 115, no 143), and the Sluck manuscript (Moscow, Государственный исторический музей, Увар. 1381).

In the early 16th century the *Second Belarusian Chronicle* was compiled on the basis of the first. Its editor reworked the *Annals of the Grand Dukes of Lithuania* and the *Encomium* to Vitautas to a considerable degree and substituted the already obsolete excerpts from the Novgorod and Moscow chronicles, thus creating *The Chronicle of the Grand Duchy of Lithuania*, an original composition which treats the legendary origins of Lithu-

anians. Both in style and ideology, the *Chronicle of the Grand Duchy of Lithuania* manifests the break-up with the Medieval Rus' tradition, for it develops the theory of the Roman origin of the Lithuanians and their subsequent migration to the new homeland based on ideas borrowed from Western authors. The *Second Belarusian Chronicle* is known in two versions: the short version was witnessed by the single now lost Krasinskij copy and the extended one by the lost Alševskij, Archeographic, Patriarch, Rumjancev (Moscow, Российская государственная библиотека, ф. 37, № 435), and Tichonravov copies.

The chronicle known after its first owner as the *Byčovec' Chronicle* is the third major composition on Lithuanian history. The *Byčovec' Chronicle* draws on both the *Second* (for the legendary Roman history of the Lithuanians) and the *First* (for the history from Algirdas and Kestutis to Casimir) *Belarusian Chronicles*. Its third principal source was the → *Hypatian chronicle*. Since the original manuscript was lost and the text is only witnessed by its 19th-century publication in Latin script, *The Byčovec' Chronicle* was long suspected of being a forgery, a view not shared by most scholars today.

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OLEKSIY TOLOCHKO

Bella Campestris

(The wars on the flatlands)

14th/15th century. Low Countries. Short description in Latin of seven pitched battles between bishops of Utrecht and counts of Holland fought in 1018, 1071, 1076, 1144, 1203 and 1301 respectively, in which the two princes par-

icipated personally. The text is found in the *Liber donationum* of the Utrecht Cathedral Chapter (Utrecht, Gemeentearchief, Archief van het Domkapittel, inv. 52A, fol. 72^r-75^r), which also contains the → *Quedam Narracio*.

The accounts of these battles can also be found in more or less the same words in Johannes de → Beke's *Chronographia* of 1346. MULLER, who erroneously dated the *Liber donationum* to the early 14th century, considered the *Bella* as an important source of Beke's chronicle. In fact, the manuscript was written in the early 15th century. It is therefore likely, though still not universally accepted, that the anonymous author of the *Bella* relied heavily on Beke.

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ANTHEUN JANSE

Benedict of St. Andrea

[Benedictus de Soracte]

fl. ca 980. Italy. Probably a monk of Roman birth living in the monastery of St. Andrea on Mount Soracte, Benedict wrote his Latin chronicle in the fourth quarter of the 10th century. The text is found in a single manuscript, Vatican, BAV, Chigiani latini F. IV. 75 (fol. 1–58). It lacks the beginning and end, but covers the period from Julian the Apostate to 972, with a focus chiefly on events in Rome and its environs. Along with → Liudprand of Cremona, Benedict is one of the chief chroniclers of the Roman "Pornocracy", lamenting the depravity of Rome which has caused it to fall under the domination of foreigners (Otto I). His sources are various hagiographical narratives: → Paul the Deacon's *History of the Lombards*, the → *Annales regni Francorum*, Einhard's *Vita Karoli magni*, and the *Libellus de imperatoria postestate in urbe Roma* (which has

sometimes been attributed to Benedict). He is the first to claim that Charlemagne made a pilgrimage to the Holy Lands.

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WILLIAM S. MONROE

Benedykt of Poznań

[Benedictus de Posnania, Benedict Sternberg]

ca 1460/1470–ca 1525/1529. Poland. Regular canon of St. Augustine. Provost of the Holy Spirit Hospital in Wrocław from 1512. Author and compiler of several Latin works about the history of Poland and Silesia: *Cronica ducum Slesie* (Chronicle of the Dukes of Silesia), biographies of St. Adalbert, St. Stanislaus, and two biographies of Polish nobleman Peter Wlast. These have earned Benedict a reputation as an apologist for Polish Silesia. All of them are simple compilations of the chronicles of Peter → Bitschin or Jan → Długosz. He also continued Długosz's *Catalogus episcoporum Wratislaviensium* and wrote a treatise against heretics and a synchronic table of popes and emperors. Transmission: Wrocław, BU, IV F 188; Kórnik, PAN, ms. 184 etc. To date only fragments of the *Cronica* have been edited.

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WOJCIECH MROZOWICZ

Beneš Krabice of Weitmil

[Benessus]

14th-century. Bohemia. Author of *Cronica ecclesiae Pragensis* (Chronicle of the Prague church). Beneš was born in a widely branched family of lower noblemen with a close connection to the Luxembourg dynasty. He became canon in Litoměřice at the end of the 1340s, rector of the St. Jacob school in Brno and canon of St. Egidius in Prague in 1350, director of the construction of St. Vitus cathedral in Prague in 1355 and canon in Prague in 1356. He died in Prague on 27 July 1375, and was buried in Prague cathedral.

The *Cronica ecclesiae Pragensis*, covering 1283–1374, was probably started in 1372 as a sequel to the → *Continuatio Cosmae II*. The chronicle is divided into four books, the first depicting the years 1283–1310, the second 1310–35 and the third 1336–45, while the last book deals with → Charles IV of Luxembourg and his times up to 19 November 1374. Beneš' sources include → Francis of Prague and Charles' autobiography.

The surviving chronicle presents a heterogeneous, routinely collected compilation without a final edition. Only the 4th book, addressed to the archbishop and chapter of Prague, has a preface explaining the author's intention and indicating the concept of the chronicle. The work was influenced by the atmosphere of the Prague court, which showed understanding for historical writing; but it did not belong to the official court chronicles. The *Cronica ecclesiae Pragensis* survives in a unique medieval copy (Prague, Archiv Pražského hradu, Knihovna pražské metropolitní kapituly, H 9), written in 1380–1400; consisting of 108 manuscript folios, incomplete.

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MARIE BLÁHOVÁ

Beneš of Hořovice

d. winter 1422/23. Bohemia. A member of Czech lower nobility. Author of a universal chronicle in Old Czech prose. In 1389 he undertook a journey to Santiago de Compostella for which reason he called himself "a transmarine knight". In 1392 he was active in southern Moravia, and from 1396 until at least 1422 was a burgrave of the castle Rabštejn (western Bohemia). He wrote his chronicle in the form of *Martiniana* in the second half of 1390s or at the beginning of 15th century. He translated into Czech the German world chronicle of Jakob → Twinger of Königshofen and incorporated it as his chronicle of the Emperors. His chronicle of the Popes leans heavily on → Martin of Opava. The first part has been preserved in two manuscripts, Prague, Knihovna Národního muzea, II C 10 and IV E 29, the second part only in Knihovna Národního muzea, I E 30. In Prague, Národní knihovna, XIX A 50, excerpts of Beneš' text are placed after that of Přibík → Pulkava of Radenín and before the → *Staré letopisy české* as a sequence of continuations. The *editio princeps* appeared in Prague in 1488.

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MARIE BLÁHOVÁ

Benet, John

d. 1474. England. Vicar of Harlington 1443–71, rector of Broughton 1471–74, probably educated at Oxford. Author of a rather long chronicle from Adam to 1462 that was a part of his commonplace book, preserved in Dublin, Trinity College, ms. 516, and first edited (for the years 1400–62) in 1972. Sources include → Higden, → Bede, → John of Worcester and → Geoffrey of Monmouth, as well as some prose → *Brut* chronicle. From ca 1440 it is important for the political history of the period, particularly of London, and for much of this history Benet apparently drew upon newsletters and other reports. He includes information not found elsewhere, including an eyewitness account of a riot in Oxford between southern students and northern ones (29–30 August 1441). Yorkist in political sentiment, it ends with the deposition of Lancastrian Henry VI and a joyous account of the coronation of Edward IV. Interested in heresies, Benet interpolates an English copy of the abjuration and confession of Reginald Peacock, the only English bishop to lose his see before the Reformation because he was convicted as a heretic. Benet reproduces the document again later in his commonplace book.

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EDWARD DONALD KENNEDY

Benoît de Sainte-Maure

fl. 1150–80. France. Poet and chronicler in Old French, Tourangeois dialect. Benoît is best known for his *Roman de Troie* (The Romance of Troy), a 30,000-line verse adaptation of Dares Phrygius' *De excidio Trojae historia* (The History of the Destruction of Troy) and Dictys Cretensis'

Ephemeris belli Trojani (Chronicle of the Trojan War), which he wrote around 1160 and dedicated to Eleanor of Aquitaine. He also wrote a *Chronique des ducs de Normandie* (ca 1175), apparently undertaken at the behest of Henry II.

Composed in octosyllabic couplets like the *Roman de Troie*, the *Chronique* is 44,544 lines long; it is based on → William of Jumièges' *Gesta Normannorum ducum*, in its final redaction by → Robert of Torigni supplemented by the *De moribus et actis primorum Normanniae ducum* of → Dudo of St. Quentin, the *Historia Ecclesiastica* of → Orderic Vitalis, the *Gesta Guillelmi* of → William of Poitiers, → Wace's *Roman de Rou* and possibly oral sources. Benoît establishes his credentials by introducing his narrative with a cosmographical preface, a traditional feature of 12th-century Latin historical writing, then proceeds to recount the history of the dukes of Normandy, from their Scandinavian origins to the death of Henry I. The different phases in the history of the dukes are punctuated by eulogies to the poet's patron, Henry II, for whom the work was intended as a panegyric. It is preserved in 2 manuscripts, Tours, BM, ms. 903 (late 12th century) and London, BL, Harley ms. 1717 (early 13th century).

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FRANÇOISE HAZEL MARIE LE SAUX

Benzo of Alba

ca 1010–post 1085. Italy. Bishop of Alba in the Piedmont, author of the Latin *Ad Heinricum IV imperatorem libri VII*, partially in verse, most of which was composed 1080–85. Benzo's loyalty to Henry IV in the investiture controversy isolated him and probably led to him losing his bishopric. Though the dedicatory poem to *rex Heinricus* which opens the work is probably not by Benzo himself, Henry is clearly the centre of reference

in the entire opus. The seven books are a colourful conglomeration of different sorts of texts, of authentic letters from Benzo himself, historical passages, polemical discussion on current political arguments, and poems. Some autobiographical notes record Benzo's participation in the political struggle in favour of Henry. The second and third books in particular have the character of a chronicle. The prosimetric disposition follows perhaps Boëthius's *De consolatione philosophiae*. In the entire work Benzo shows his profound knowledge of rhetoric, ancient literature and ancient history. In spite of some Greek words, Benzo was certainly not from Southern Italy as proposed by older scholarship. The only manuscript, probably the autograph or written by Benzo's close contemporaries and acquaintances, is Uppsala, Universitetsbibliotek, C 88.

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Literature: *RepFont* 2, 486f.

FLORIAN HARTMANN

Benzo of Alessandria [Bentius Alexandrinus]

d. ca 1330. Italy. Chancery official and chronicler from Piedmont and author of a universal history in Latin prose, with excerpts in verse. Born in Alessandria in the second half of the 13th century, Benzo was by profession a notary and probably studied the *ars dictaminis* and Latin authors at the University of Bologna. While serving as a notary at the curia of the bishop of Como from 1295 to 1325, he composed a vast encyclopedia in three parts. From 1325 to 1329 he served as a notary in the court of Cangrande della Scala, lord of Verona, where he died, probably in 1330. Only the first part of this universal history has survived in 24 books in a codex of 285 folios (Milan, Biblioteca Ambrosiana, B 24 inf.). The twenty-four books fall into four parts: the first ten books deal with sacred history from Creation to the fall of Jerusalem; Books XI to XIV are geographical, based largely on Solinus, → Isidore of Seville, and the *Vocabularium* of the 11th-century lexicographer Papias, and describe the seas, mountains, nations, provinces and cities of the world. The next five are devoted to the history of Macedonia

and the final five to ancient Greece. Only Book XIV, which deals with the origins, topography and famous citizens of northern Italian towns, especially Milan, Pavia, Como and Genoa, has attracted much scholarly attention and received a modern critical edition.

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BENJAMIN G. KOHL

Bérard of Tournus

[Berardus abbas S. Philiberti
Tornusiensis]

d. 1245. France. Author of a chronicle which survives only in fragments covering 1223–39. Bérard became the 29th abbot of St. Philibert of Tournus in 1223 after holding the position of prior of Noirmoutier and then of St Pourçain. His chronicle, covering the years 1223–39, is called a *mémorial* by his editor, since it recounts events that he personally experienced or instigated in his role as abbot: his relations, pacific or military, with the local nobles, resulting in treaties, exemptions from taxes or donations of lands and buildings, the repairs to the existing monastery and the building of extensions and of mills in the river. Unfortunately he simply states the facts about his building projects, without giving any interesting details. No manuscript is known to survive.

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KEITH BATE

Berard, John

[Iohannes Berardi]

11th century. Central Italy. The *Chronicon Casauriense* (Chronicle of Casauria) of John Berard is one of the most ambitious manifestations of the genre of → cartulary chronicle. The core of this work, which survives in the original and sole manuscript Paris, BnF, lat. 5411, is a cartulary of some 272 folios, containing 2,150 documents, dating back to the foundation of the Benedictine monastery of St. Clement, Casauria (in the diocese of Chieti in the Abruzzi) ca 872. But in the margins of this cartulary, there are first two separate accounts of the foundation of the monastery, a late 9th-century description of its property, and then (from fol. 68^v onwards) the chronicle proper, from the time of the foundation up to the death of Abbot Leonas in 1182. It was completed soon after this last date. The author, John Berard, is mentioned several times in the charters. He was ordained priest between May 1158 and August 1159, was the abbey's provost, in charge of its estates, in 1169–71, and its sacristan in 1179. The chronicle drew on earlier sources, notably a life of Abbot Guido (ca 1024–45), but its coverage of more distant history is patchy: it becomes more detailed and valuable from the later 11th century onwards. The chronicler gives a hostile picture of the Norman infiltration into the Abruzzi at this time, and he especially disliked one of their leaders Hugh Mamouzet (d. ca 1095), whose eventual downfall is described with relish. But he approved of the takeover by King Roger of Sicily in 1140, for the latter brought law and order to the region. He stressed the role of St. Clement, the abbey's patron, as the protector of his monastery, and he gave a vivid description of the *inventio* of the saint's relics in 1104.

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GRAHAM A. LOUD

Berchtold of Kremsmünster

[Bernandus Noricus]

pre-1270–1326. Germany and Austria. Benedictine monk at Kremsmünster in Upper Austria and in Passau. Author of *Historia Cremifanensis* and compiler of *Fontes Cremifanenses*. A prolific copyist, his handwriting is found in 68 manuscripts, mostly still located in Kremsmünster. He authored a number of works including a verse office for the feast of St. Agapitus, now lost. He seems to have been named Bernard erroneously in earlier scholarship, and given the by-name Noricus, which in this period roughly means "the Bavarian".

Berchtold's *Historia Cremifanensis*, a chronicle of Kremsmünster from its foundation to abbot Friedrich von Aich, is made up of several parts: *Prologus*; *De ordine episcoporum Laureacensium*; *De ordine ducum Wawariae sive regum*; *De origine et ordine ducum Austriae*, and *De kathalogo abbatum*. It is transmitted as the final part of the the *Fontes Cremifanenses* (Kremsmünster sources), a collection of historical works which he himself compiled. Most of the eleven texts in the *Fontes* are catalogues of bishops, abbots or dukes and annalistic notes. However, one important component is the anonymous *Historiae Ecclesiae Laureacensis* (History of the church at Lorch in Upper Austria), also known as the *Historia episcoporum Pataviensium et ducum Bavariae* (History of the bishops of Passau and dukes of Bavaria), which was probably written ca 1253 in Passau, and is also transmitted separately.

There are three manuscripts of the *Fontes*: Munich, BSB, clm 14233 (15th century) is the only complete compilation; Vienna, ÖSB, 610 (13th–14th century) contains the first part in autograph; and Kremsmünster, Stiftsbibliothek, Schatzkasten 3 (14th century) contains the latter part. Berchtold's *Historia* and the other works in the *Fontes* were important sources for later historians, including Nikolaus → Grill, Veit → Arnpeck, Ulrich → Fuetrer, Thomas → Ebendorfer and Hans → Ebran von Wildenberg.

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GRAEME DUNPHY

Bereith, Johann

mid-15th century. Eastern Germany. Author of the German vernacular *Görlitzer Annalen*. Bereith was born in Jüterbog, graduated with a BA in Leipzig in 1427, became a citizen of Görlitz in 1432/33, and made his fortune as a merchant. He became town clerk in 1436, councillor in 1441, magistrate in 1449 and ultimately mayor in 1469. However in 1470 he resigned all positions. He played an important role in the history of the Lusatian League (*Oberlausitzer Sechsstädtebund*). He died on 18th March 1472 and was buried in the Franciscan friary in Görlitz.

The Annals run from 1447–68. The *Statschreibir* explains the purpose of his account: he has *Stat geschefften vnd usrichtungen zcu schriefften brocht* (set down the business and news of the town in writing). The focus is narrow, directed mainly at the economic situation in Görlitz. So for example, Bereith's bitter complaint about the wars against the Hussites (*die vordampten ketzer, damned heretics*) in the opening section leads straight to his central concern, the resulting desolate financial situation of the town, which was assailed by external creditors and unable to trade freely: *Also das sich der stat kouffluthe mit jrem gute vnde handel vmb sulcher schuld willen uswendig der Stat uff den merckten vor denselbigen schuldigern, die sye ye suchten zcu hindern, nicht bewerbin torsten noch mochten* (so that the merchants of the town dared not and could not lessen their debts with their goods and trade on markets outwith the town before those same creditors who sought to hinder them). Bereith includes a catalogue of the town's debts, listing citizens who had lent the council money, and laying out a plan *wie die stat zugenommen vnd die schweren zinss abgeloset sein wurden* (how the town can be released and the heavy interest paid off). He tells of the town's successes in competition with the merchants of Erfurt, and lists the Görlitz altars which the town had to support financially.

The text survives in Görlitz, Ratsarchiv, varia 59, 1^r–40^v.

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MONIKA SCHULZ

Bermondsey Annals

[*Annales de Bermundesia*]

After 1432. England. Something of a garbled antiquarian effort, but a rare source for a less-documented period of London history, the Latin annals of the Clunaic house of Bermondsey (London, BL, Harley ms. 231) run from 1042 to 1432. Until the 1220s, the compiler apparently used, but unreliably elaborated, now-lost London annals, a source also common to the → *Southwark Annals* and → *Merton Annals*, and perhaps an influence upon → Matthew Paris. Later portions draw on works such as the Anglo-Norman or English → *Prose Brut* chronicle and the Bible (2 Kings 6.24–30), the ultimate source for its report that in the great famine of the 1310s the starving resorted to eating children, dogs, cats, and pigeon dung.

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JULIA MARVIN

Bernard Gui

[*Bernardus Guidonis*]

ca 1261–1331. France. Author of various Latin histories. Born into the lesser Limousin nobility

in Royère, Bernard entered the Dominican order in 1279. From 1291 he was variously reader or prior at Limoges, Albi, Castres and Carcassonne, from 1307 Inquisitor for the Toulouse area. In 1323 he was appointed bishop of Tuy in Galicia, then of Lodève in 1324 where he died in 1331. His enormous literary output, some 35 titles, many of which are still waiting to be edited, is characterised by its erudition. His tendency to compile from previous authors predisposed him to writing manuals which he constantly revised and disseminated largely but not exclusively among the Dominicans, resulting in the survival of some 230 manuscripts. The subjects treated are very varied.

On the history of the Dominicans he wrote the *De Quattuor dotibus quibus Deus Praedicatorum ordinem insigniuit*, which adapted and completed the treaty Stephen of Salagnac started in 1278 but then abandoned. Four different versions survive in 13 manuscripts. His *De tribus gradibus praelectorum in ordine Praedicatorum*, written between 1304 and 1315, lists the general masters, the provincial priors, a complete list of Dominican convents with remarks on some of them, the acts of the general chapters as well as of the provincial chapters of Toulouse and Provence.

At the request of Beranger of Landorre, Bernard compiled a huge hagiographical work, the *Speculum Sanctorale*, in four parts. Most of the 25 extant manuscripts contain only one part.

He was a prolific writer of histories intended for general readers and not confined to Dominicans. On the popes we have his *Flores chronicorum seu catalogus pontificum Romanorum*, of which ten different versions exist, written between 1314 and 1331. Some 68 manuscripts survive, as well as two French and one Provençal translation. An abridged version, written at the same period, the *Catalogus brevis pontificum Romanorum*, exists in four different forms, one of which was translated by Jean Golein. There is also a *Catalogus brevis imperatorum Romanorum* (four versions between 1312 and 1329), extant in 52 manuscripts, which was twice translated, once by Jean Golein.

The history of the kings of France was another of his interests and for this topic he extracted details from his *Flores chronicorum*. Two versions of his *Reges Francorum* exist. The first, short one, written in 1312, underwent six revisions before 1331; the second, considerably enlarged version was written in 1320 and was later revised. This was then translated by Jean Golein. Some 55 manuscripts of the *Reges Francorum* survive. He also

compiled a *Nomina regum Francorum* (three versions between 1313 and 1320), and in 1313 the *Arbor genealogiae regum Francorum*, of which five versions exist as well as three translations, one being by Jean Golein.

Yet another subject he treated was the history of the provinces. Two texts concern the area of Toulouse, the *Chronica comitum Tolosae* (22 manuscripts) and the *Nomina episcoporum Tolosanae sedis* (between 1313 and 1327, 12 manuscripts). But the Limousin province remained his predilection and was the subject of several of his works. 15 manuscripts survive of the three versions of the *Nomina episcoporum Lemovicensium* (between 1313 and 1320, translated by Jean Golein); a similar number of manuscripts for his *Nomina sanctorum quorum corpora Lemovicensem diocesim ornant* (ca 1317); twelve manuscripts of his *Priores ordinis Artigiae* (two versions, 1312–1313); 13 manuscripts of his *Priores Grandimontis* (three versions between 1313 and 1318, with a translation by Jean Golein). He also wrote the *De fundatione et progressu monasterii Sancti Augustini Lemovicensis*.

On the very rare occasions Bernard cites his sources it is invariably the case that he has read them in someone else's work. → Vincent of Beauvais' *Speculum historiale* provides the bulk of the material for Bernard's *Reges Francorum* and *Flores chronicorum*. When extra material is necessary for the Carolingian and early Capetian periods, it is in → Gerald Frchet's *Chronicon universale* that he finds it. At various points limited use is made of the work of → Martin of Opava and → Ptolemy of Lucca. However, for the histories of his order Bernard reproduces material from → Jordan of Saxony, Guillaume → Pelhison and the *Vitae fratrum* of Gerald Frchet. For the history of the Limousin area local historians, → Adémar of Chabannes, → Geoffrey of Vigeois and the *Grande Chronique de Limoges* provide him with material for his *Nomina episcoporum* and *Nomina sanctorum*. His *Flores chronicorum* depends greatly on the works of → Petrus Vallium Sarnaii and → William of Puylaurens for details concerning the history of the south of France, though Bernard preferred the measured approach of the latter, feeling it necessary to omit the excesses of the former when dealing with the Cathar heresy. His insistence on precise chronological references means that he neglected hagiographical sources such as the *Vita Sancti Martialis* of Pseudo-Aurelius, the *Speculum Grandimontis*

of Gerald Ithier and the *Martyrologium* of Usuard. His use of diplomatic documents varies according to the nature of the work and its intended audience. Hence only one act is reproduced in his *Reges Francorum*, while no less than 31 are copied and 15 cited in the *De fundatione et prioribus conventuum provinciarum Tolosanae et Provinciae ordinis praedicatorum*.

For Bernard the work of compilation was a learned construction, the reworking and combination of a variety of texts to create a concise, clear, coherent, dispassionate account free from any personal judgments. His intended reliance on purely authentic documents and histories demonstrates his serious, learned view of the writing of history but unfortunately he was not always capable of recognising the apocryphal. If he defends his own actions as Inquisitor during the Albigensian Crusade, he avoided taking sides in the account of the conflict between Philippe le Bel and Boniface VIII. His traditional approach to the French monarchy made him accept the myth of its Trojan origins, the role of Clovis as founder of a Christian kingdom, Charlemagne as a model king and the legitimisation of the Capetian dynasty by the *Reditus ad stirpem Karoli*, but this is true also of his contemporaries. His historical texts have been collected in a manuscript now in Vatican, BAV, lat. 2043.

Bernard's work was disseminated quickly and widely in the 14th century. The flow was slower in the 15th century, and interest in his texts in the 16th century was so small that none was printed at that time.

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Berner Chronik des Schwabenkriegs

(Bernese Chronicle of the Swabian War)

1500/10. Switzerland. German prose chronicle of the Swabian War, presumably written by an unknown Bernese author. It is concerned almost exclusively with the military events of the war from January till late June 1499. The chronicle was formerly thought to have originated in Fribourg (Switzerland); it was referred to as the *Freiburger Chronik des Schwabenkriegs*, and the authorship was ascribed by BÜCHI on very weak argumentation to Fribourg notary Ludwig Sterner. However there is no plausible evidence for either Fribourg or Sterner. Instead there is much internal evidence linking text to an author of Bernese origin, maybe of the town council or at least with access to the Bernese town archive.

This seems to be a private work, since there is no evidence of a patron. Written only a few years after the war the text gives a relatively reliable account of the hostilities, though without any information of the political background or the diplomatic efforts during the war. The sole exception is a description of tensions on the border of Tyrol and Graubünden from the 1480s till January 1499 which caused the war to break out in the first place, but this part is based on the printed verse chronicle of Niklaus → Schradin. The narrative shows an explicit emphasis on the role of the Bernese troops, with especially detailed information about events in which Berne participated.

The transmission is complicated. The text survives only in four late 16th-century copies, all fragmentary to varying degrees, all copied from a revised version produced before 1542, with an additional prologue by Fribourgian scribe Peter Fruyo, a collector and copyist of many historical works from 15th-century Fribourg. Originally the text must have extended at least to the battle of Dornach (22th July 1499), as there is one reference to this event. The fragmentariness seems to be caused by a loss of pages in the autograph or an early copy. The location of the two oldest copies is unknown; presumably they are in private ownership. The later two are Fribourg, Kantons- und Universitätsbibliothek, L 837 & L 1152.

See also: → *Acta des Tyrolerkriegs*, → *Basler Schwabenkriegschronik*, → *Zürcher Schwabenkriegschronik*.

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ANDRE GUTMANN

Bernis, Michel du

[del Verms]

ca 1380–1450 (dates uncertain). France. Lawyer who served the Counts of Foix throughout his life and produced a detailed and thorough inventory of their documents, prepared for Archaubaud de Grailly, to which his Occitan *Cronicque des comtes de Foix et Senhors de Bearn feyt l'an de incarnation de nostre seigneur 1445* served as an introduction.

Written for Eleanor, Countess of Foix and later Queen of Navarre, the *Chronicque* covers the period from the first count Roger-Bernard in the 11th century to Gaston IV. For the earlier period, du Bernis copies closely Honoré Bonet, Prieur de Selonnet en Provence, including the poems with which Bonet finishes each section. This part of the Chronicle is superficial, but du Bernis is an extremely valuable witness for the reign of Gaston-Phœbus, to whom almost half the chronicle is dedicated, and those of the three counts he served (Archaubaud de Grailly, Jean I and Gaston IV). He is particularly important for his account of the 15th-century wars between the southern nobles, and most of his details are corroborated elsewhere.

The chronicle survives in one contemporary manuscript, Pau, Archives départementales, E 392, written in 1445 either by the author or under his personal supervision, as well as in a much later copy: Paris, BnF, Titres de Foix et d'Armagnac, Collection Doat CLXIV. It is available only in the unsatisfactory 19th-century edition by BUCHON, who misread the author's name. It was not a source

for Esquerrier's first version of the → *Chroniques romanes des comtes de Foix*, although Miégeville seems to have been aware of the poetry.

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PETER S. NOBLE

Bernold of St. Blasien

[Bernoldus monachus S. Blasii; Bernold of Konstanz]

ca 1050–1100. Switzerland. Priest and later monk at Schaffhausen. Author of a Latin prose chronicle covering the period 1–1100, and of numerous theological texts on the liturgy and canon law. A main topic in his opus is the reform of the church. Born probably in Swabia, Bernold studied in the 1060s at the cathedral school at Konstanz. At the Lenten synod in Rome in 1079 he participated in the condemnation of Berengar of Tours. He joined the monastery of St. Blasien some time before his visit to Rome, but perhaps as early as 1075. In 1084 Bernold was consecrated priest by the legate Odo of Ostia (Urban II), and around 1091 he entered the monastery of Schaffhausen.

In his theological works Bernold anticipated the scholastic method of harmonizing the contradictory authorities of canon law and thereby participated in the actual controversies of his time. The most important of his works during his lifetime was his *Appendix Suevica* of the *Collection in Seventy-Four Titles*, in which he was especially concerned to strengthen the authority of the pope on all fields of canon law. He also defended the Gregorian party in Germany by writing polemical letters. His polemical and theological texts were used intensively by later Gregorian canonists.

The first part of the chronicle (from the Creation to 1054) is for the most part a short version of the chronicles of → Hermann of Reichenau. For the years 1054–74 Bernold largely copied the chronicle of → Berthold of Reichenau, with some later corrections and amplifications, though lacking its harsh polemic. He worked independently from other sources for the years after 1075, but

only after ca 1083 did he describe events in greater detail, often following actual occurrences. Many correlations between his polemical and theological texts on the one hand, and the chronicle on the other, demonstrate that the chronicle was also designed to serve the papal authority in the struggle with Henry IV.

Bernold's chronicle has survived in autograph (Munich, BSB, clm 432, fol. 10^r-12^r), and also in the following copies: Engelberg, Stiftsbibliothek, 52, fol. 2^r-4^r; Sélestat, Bibliothèque Humaniste, 13, fol. 106^r-109^v; Würzburg, UB, ms. p.h. f. 1-2, fol. 11^r-14^v.

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Literature: *RepFont* 2, 518f.

FLORIAN HARTMANN

Berossus

4th-3rd century BC. Mesopotamia. A priest of Bel (Marduk), Berossus wrote a 3-volume history of Babylon (Chaldea) for the Seleucid ruler Antiochus I (d. 261 BC). Volume I contains a geography, cosmogony and anthropogony. Volume II lists ante- and post-diluvian kings interrupted by a report of the Great Flood. Volume III contains a history of the Assyrian, Babylonian and Persian empires from the 8th century BC. The work is transmitted under the title Βαβυλωνιακά or Χαλδαϊκά in secondary sources such as Alexander Polyhistor (used by → Eusebius), Juba (used by → Tatian), → Josephus and Abydenos.

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JOSEF LÖSSL

Bertarius of Verdun

ca 857-post 916. France. A member of bishop Hatto's family and associated with bishop → Dado, Bertarius was first a pupil, then canon, afterwards priest of Verdun (by 879). He under-

took to compose his *Gesta episcoporum Verdunensium*, a chronicle of the bishops of Verdun, after a fire had damaged the cathedral and burnt almost all the archives (ca 916). Using a catalogue of bishops that had survived the fire, he added material gleaned from what he had read and from oral tradition, starting from the first bishop, St. Saintin and ending with the accession of Dado (881-923). His text, of which two manuscripts survive (Verdun, BM, 1 & 3), was used by → Hugh of Flavigny, and later continued up to 1047 by a monk of St. Vanne (Verdun), then by → Laurentius of Liège around 1144.

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Text: G. WAITZ, MGH SS, 4, 36-51; 486-525 [continuation of Laurence].
Literature: *RepFont* 2, 521.

RÉGIS RECH

Berthold of Reichenau

[Bertholdus Augiensis]

ca 1030-1088. Southern Germany. Author of Latin prose chronicle continuing the chronicle of → Hermann of Reichenau, under whose guidance Berthold had studied at the Reichenau. Berthold's chronicle covers 1054-80, and was written in two stages.

The first version, written in 1066, covers the years 1054-66 and is written in an annalistic style, but still lacks the subsequent polemics of the investiture controversy; it ends abruptly. It survives only in an early printed version by Johannes Sichard (Basel, 1529).

Shortly after 1073, Berthold began work on an expanded version of the work, and due to the changed political situation, he adapted it to the interests of the Gregorian reform of the church, arguing in a very polemic manner against Henry IV and defending the legitimacy of Rudolf of Rheinfelden. In this version a long chronicle of a world consisting of → Bede's *Historia Ecclesiastica* and the chronicle of Hermann of Reichenau precedes Berthold's opus, and a brief life of Hermann is inserted at the beginning. This longer version, which was once wrongly seen as a separate work by a different author, covers 1054-80, though in some manuscripts only up to 1079. It survives in a series of manuscripts from the 12th century onwards, the earliest being Sarnen, Bibliothek des Kollegiums, cod. membr. 10; Engelberg, Stifts-

bibliothek, 9; London, BL, Egerton 1944; Vienna, ÖNB, cod. 50; and Vienna, ÖNB, cod. 7245.

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Literature: *RepFont* 2, 522f.

FLORIAN HARTMANN

Berthold of Zwiefalten

d. after 1169. Germany. Benedictine monk and abbot of Zwiefalten in Swabia, an office which he held with two interruptions: 1139-41, 1146/47-1152, 1158-69. Author of the *Liber de constructione monasterii Zwivildensis*, a Latin chronicle describing the early history of the abbey.

Although supplemented later, the *Liber* was written mostly 1137-38. It appears to have originated from the conflict between Berthold and Zwiefalten's earlier chronicler → Ortlieb. Berthold made use of Ortlieb's narrative, continued and completed it. Intended for the community members, his chronicle is in fact the book of donations as well. It covers the story of the monastery's foundation (1089) and its later vicissitudes, but most of the text is taken up with the long list of gifts made in favour of Zwiefalten by numerous benefactors. An inventory of the abbey's treasury and some information on the use of its funds are also annexed. The entries of broader interest, like the severely anti-imperial account of the investiture controversy, are rare. Berthold's personality seems intriguing. His sarcastic comment on the attitude of Zwiefalten's advocates—*Nummus semper fuit praecipuus noster advocatus, ipse rex noster fuit et dominus* (Our most powerful advocate was always the money, it was our king and our lord, p. 225)—reveals bitter disillusionment about the order of things. The original, still extant in the 16th century, is lost. Preserved copies are late (the oldest dated 1550), with the text abridged or rearranged contrary to the proper order of contents.

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SZYMON WIECZOREK

Bever, John

[John of London, Johannes Beverus, John Le Bevere]

d. ca 1311. England. Benedictine monk of Westminster, who possibly (according to HARDY, MADDEN, GRANSDEN) wrote one of the two versions of the first continuation of → Matthew Paris's *Flores historiarum* covering 1265 to February 1307. (→ Robert of Reading wrote a second continuation of Matthew's *Flores* for July 1307-27.) Matthew's *Flores* was originally written at St. Albans and covered the period from the Creation to 1249. A copy was made at St. Albans for Westminster under Matthew's supervision, surviving in Manchester, Chetham's Library, ms. 6712, but a continuation for the years 1250-65 was written before it was transferred to Westminster. Once there it was continued from 1265-1327, with the first continuation (1265-February 1307) surviving in two versions, the later one possibly written by Bever.

The version attributed to Bever is the "Merton" continuation of the *Flores*, so-called because the earliest surviving manuscript of this continuation (Eton, College Library, ms. 123) was apparently copied for the Augustinian priory of Merton in Surrey. It is more favourable to Edward I than the earlier version of the first continuation. GRANSDEN suggests that Bever revised the earlier version at the request of Edward II. He may also have written for the BL, Harley ms. 641 version of this chronicle an abridgment of → Geoffrey of Monmouth, with some Latin verses, to cover some of the early historical period. This abridgement, the *Tractatus de Bruto abbreviato*, circulated separately and is also found in Oxford, Bodleian Library, ms. Rawl. B 150 and in BL, Cotton Titus ms. D.xii. He is further credited with an obituary of Edward I, the *Commendatio Lamentabilis in Transitum Magni Regis Edwardi Quarti* [i.e., Edward I] (BL,

Arundel ms. 20). Little is known about him, but he is listed in Westminster Abbey's infirmarier's rolls (Muniments 5460, 6047, 9499B). Suspected of robbing the king's treasury, he was imprisoned in 1303.

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ALEXANDER L. KAUFMAN

Bevergern, Arnd

fl. ca 1408–66. Germany. Author of a Middle Low German chronicle about the diocese of Münster (1424–66). Bevergern was a citizen of Münster and qualified in 1429 as a smith. From 1443–8 he served the guilds as Alderman. In this capacity he represented the interests of the city during the *Soester Fehde* (1444/9). At the beginning of the feud of the monastery of Münster (*Münsterische Stiftsfehde*, 1450/7) he was a supporter of the party of the counts of Hoyasch, but later joined the ranks of the moderate party of the city council, which led to his expulsion from the city in 1453.

Bevergern's chronicle, which in the edition bears the modern title *Münsterische Chronik von der Wahl Bischof Heinrichs von Moers bis auf die Einführung Bischof Heinrichs von Schwarzenburg*, subdivides into three parts. The first, from 772–1424, is a largely unaltered copy of a Middle Low German translation of → Florenz von Wevelinghoven's *Chronik der Bischöfe von Münster*, but with added incidents affecting the city during bishop Otto's reign, to which Bevergern himself was an eyewitness. The account of 1424–66 is Bevergern's own writing, probably recounted at a later date from his memories of the time. Bev-

ergern's straightforward style suggests he had no academic training. His chronicle was later continued to 1524 by another hand. The best manuscript is Münster, SA, 21.

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BARBARA FENGLER

Beyer, Christoph

1458–1518. Germany. Author of a lost town chronicle of Gdańsk in Low German. Born in Chojnice (West Prussia, today Poland), Beyer became a wealthy tradesman in Gdańsk, where he held several town offices and from where he undertook a number of overseas enterprises, such as a pilgrimage to San Diago di Compostella in 1479. He died in Gdańsk on 2nd February 1518.

Beyer seems to have been involved in various literary activities, including genealogical and administrative works, but none of those have survived. The same is true for his town chronicle of which we are informed only by later chroniclers, foremost among them his son-in-law Stanislaus Bornbach (1530–97), who is our main source for Beyer and his works. Historians in the 16th century seem to have valued Beyer highly for information on the political and administrative history of the city. Other chroniclers who drew upon him were Hans Spatte and Georg Mehlmann.

In 1874 THEODOR HIRSCH attempted to reconstruct Beyer's chronicle from Bornbach's *Preussische Kronikenn* (Prussian Chronicles) in Berlin, SB, ms. Boruss. fol. 248. This text encompasses the years 1468 to 1518 and provides rich information on town prosopography, prices, and local events. From a modern viewpoint, however, HIRSCH's attempt must be regarded with considerable skepticism.

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HIRAM KÜMPER

Bezanis, Albertus de

fl. 1363–70. Italy. Benedictine monk. The Bezani were an important Cremona family with special links to the monastery of San Lorenzo; Albertus was elected abbot of the monastery in 1363.

His Latin *Cronica pontificum et imperatorum* (Chronicles of popes and emperors), which runs from the Creation to 1370, is in the traditional form of a chronicle structured on the reigns of popes and emperors. For the earlier sections Albertus relies on various sources, including not only → Martin of Opava's *Chronicon* and → Paul the Deacon's *Historia Langobardorum*, but also such local chronicles as → Rolandino of Padua's *Chronica marchie Tarvisinae*, Iacopo → Malvezzi's *Chronicon Brixianum* and → Sicard of Cremona's *Cronica Cremonenses*. His own material, which contains significant local information not recorded elsewhere, covers the years 1270–1370.

The chronicle survives in a single, presumably autograph manuscript (Vatican, BAV, urb. lat. 394), in which the history of each pope and each emperor begins on a new page; many pages are largely blank, and some have later additions. There is no entry on Frederick II, and the entries on popes Celestine IV, Innocent IV and Alexander IV appear to have been excised, possibly in order to be rewritten. The Latin is poor and heavily influenced by the vernacular; events are awkwardly juxtaposed; there are occasional mistranslations. It is clearly a work in progress; no doubt Albertus would have corrected and polished it for publication.

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PETER DAMIAN-GRINT

Bible

As the sacred canon of Christianity, the Bible was of foundational importance for all historical thinking in both the Latin West and the Byzantine world. Although the Middle Ages were by no means as uniformly pious as some modern representations suggest, the basic assumptions of the Biblical world-view were not seriously questioned in Christian Europe, and Biblical imagery imbued

every aspect of medieval culture. The Hebrew text of the Old Testament was little read in the Middle Ages outside Jewish circles. In the East, the Koine Greek translation known as the *Septuagint* (often abbreviated LXX), the rather idiosyncratic work of the second century BC ascribed by the so-called *Letter of Aristeas* to the seventy Alexandrian translators, was used together with the original text of the Greek New Testament. In the West, the Bible was almost invariably read in Latin translations, first in the *Vetus Latina*, a group of disparate early renderings, and then from the fourth century overwhelmingly in the *Vulgate* translation by → Jerome. Vernacular translations were known throughout the period (Wulfila's Gothic translation was also made in the fourth century) but only really began to gain ground over the *Vulgate* in the late Middle Ages.

Given the close relationship between Christian theology and historiography, it is not surprising that the Bible itself is in large part a history book which presents the Christian historian with models for both form and content. Three main sections of the Bible are important for chronicle studies. First, the Pentateuch or five books of Moses, especially the first two (Genesis and Exodus), contain Hebrew creation myths and legends of national origins which are directly comparable to the tales of ethnic progenitors in medieval historical writing (see → Founding Heroes). Second, the historical books of the Old Testament record the history of Israel in a manner not dissimilar to some medieval royal chronicles. And in the New Testament, the four Gospels and the Acts of the Apostles are arguably the prototype for all medieval biographical writing. Many other Bible books also contain at least sections of narrative history. Since all Biblical narrative was regarded as "true" (though not necessarily in the Reformation sense of Scriptural inerrancy), these Bible stories provided the basic material for the Christian view of early world history.

The *Vulgate* text of Genesis was one of the first objects of study in the medieval classroom, where young scholars honed their elementary skills in Latin grammar by grappling with the simpler passages of Scripture. After the life of Jesus, the stories of Genesis and the opening chapters of Exodus were—as they are today—the best-known parts of the Bible. In the form in which they are transmitted, the first five books of the Bible (the Torah or Pentateuch; some scholars include Joshua in the group and speak of the Hexateuch) form a

relatively unified corpus with a relatively simple message, summed up almost creedally in Deuteronomy 26, 5–9: "A wandering Aramean was my father..." The text tells of the origins of humanity, of the steady degeneration from Adam's first sin to the societal collapse of Babel, and then of the call of Abraham and the gradual shaping of his offspring into a chosen people who eventually were worthy to take possession of the promised land. Into this framework is fitted a mass of received legal and cultic material, producing what is in effect a handbook of Israelite identity. Traditionally the entire work was ascribed to the authorship of Moses himself, but a literary analysis shows that in fact it took on its current form around the sixth century BC through the compilation of older narrative sources. For the Middle Ages, Genesis was a text of central importance. The creation story gave medieval conceptions of history a fixed beginning. The theological implications of the fall of Adam and Eve meant that reflexes of the story of Eden are almost ubiquitous in medieval culture. The story of Noah provided an explanation for the feudal structure (peasants are descended from Ham). And the story of Babel together with the Table of Nations which accompanies it (Gen. 10) provides a basis for medieval ethnography. As a result, the world-view of the medieval historian is more fundamentally stamped by Genesis than by any other single text.

The historical books of the Old Testament deserve particular attention here, as they come closest to the kinds of writing found in the medieval chronicle tradition. As chronologically arranged narrative history, carefully assembled from available sources and contextualizing a mass of detail in the framework of larger patterns of history, these Bible books fulfil all the criteria we draw on when we have to define what makes a medieval work a chronicle. This part of the Bible opens with the books of Joshua, Judges and Ruth, and then continues with the six large books known to the medieval reader as Reges and Paralipomenon. Here the nomenclature can cause confusion, as the normal titles in Modern English, influenced by the King James Bible's attempts to return to Hebrew terminology, differ from medieval usage (see table). Medievalists prefer the medieval numbering, but to avoid confusion refer to the books of Kings always in Latin: 3 Reg. = 1 Ki. The four books of the Reges corpus form a continuous account from the anointing of Saul as the first Hebrew king and the golden age of his

successors David and Solomon, on through the years of the divided kingdom when the narrative alternates between events in the northern and southern Kingdoms (Israel and Judah), ending with the Babylonian exile (586 BC). The books of Paralipomenon (in the Hebrew text they are a single book) are a separate work covering much of the same period from a different perspective. The smaller books of Ezra, Nehemiah and Esther take the story on through the period of exile, and the deuterocanonical books of Maccabees, whose canonical status is compromised by the fact that the Hebrew original has been lost, recount post-exilic history. Although the material from these historical books finds its way into medieval chronicles far less frequently than the origin stories of the Pentateuch, every educated person in the Middle Ages knew them, and they certainly had a strong influence on the medieval conception of how history should be written.

Titles in Vulgate	Modern titles
1&2 Kings (Liber Malachim seu Regum; also called Liber Samuhelis)	1&2 Samuel
3&4 Kings (Liber Malachim seu Regum)	1&2 Kings
1&2 Paralipomenon (Verba Dierum)	1&2 Chronicles

For chronicle studies, the fact that a Bible book is called the Book of Chronicles is not without interest. The Greek title Παραλειπομένων (things left out) refers to the fact that these books sometimes provide information which fills gaps in the Reges account; though of course the work was not composed as a supplement to the Libri regum. Jerome took the Greek title into his Latin text, and hence Paralipomenon was used throughout the Middle Ages, and is still used in modern scholarship in the context of the reception of the text in medieval culture. However, Jerome also gives the alternative title *Verba Dierum* (words of days), a Latin rendering of the Hebrew *dibre hayyamim*. Arguably this is a mistranslation; since Hebrew *dabar* (word) has the secondary meaning 'affairs', Latin *gesta* might have come closer. This original title *dibre hayyamim* thus implies a chronological sequence of reported events. Jerome clearly understood this, for in his prologue to Reges, he commented *Dabreiamin, id est Verba dierum, quod significantius χρονικον totius divinae histo-*

riac possumus appellare, qui liber apud nos Paralipomenon primus et secundus scribitur: that is, it would be possible to translate the Hebrew title with the Greek word *chronikon*. So although the title Chronicles as we know it is post-medieval, medieval historical writers were fully aware that the prototype of a chronicle was to be found in the Bible.

The medieval theory of biblical exegesis distinguished four possible modes of interpretation, and in theory all four can be applied to any Bible passage, giving four distinct but complementary insights. These are summed up in a famous distich:

*Littera gesta docet; quid credas allegoria
Moralia quid agas; Quo tendas anagogia*

(The letter teaches what happened; the allegory what you should believe / the moral what you should do, and the anagogy where you should aim.) That is, the literal sense, also called the *sensus historicus*, reads the events of biblical history, the allegorical sense looks for typological relationships, the moral or tropological sense is the ethical content of the verse, and the anagogical sense focusses our minds on heaven. Of these four senses it is obviously the first that is of greatest interest to the historian, but also the second, since chronicles sometimes work with typology.

For the most part, medieval chroniclers were concerned with events closer to their own times, so that the actual material of Biblical history was not their primary subject. The writing of Biblical history therefore mostly belonged to other forms, to exegetical works such as commentaries, but also to vernacular works such as the Biblical epic. The exception was the → world chronicle, which attempted to trace history from the creation in a continuous line through to contemporary events. Sometimes chronicles which are not really conceived as world chronicles have a pro-forma universal history as a kind of contextualizing preface, and in these cases the details of Biblical history may be scant. However when a serious attempt at a world chronicle is undertaken, the Bible becomes a principal source. Often such chroniclers appear not to have worked with the text of the Bible itself, but with an epitome. In the West, the *Historia scholastica* of → Peter Comestor was a frequent channel of material from the Bible to the chronicle, and in the Byzantine and Orthodox Slavonic traditions the → *Paleja* served a similar

function. Oddly, the contents of the New Testament historical books, the Gospels and the Acts of the Apostles, were very rarely worked into the narrative sequence of chronicles, though → Eusebius uses Acts for the beginning of his church history. But the accounts of Abraham, Moses and David often filled lengthy sections, extending to thousands of lines in some vernacular verse chronicles.

And indeed, it was Biblical history which gave world history its overall shape, for the two most prevalent strategies for structuring history, the *Aetas* theory (→ Six Ages of the World) and the interpretation of → Daniel's dream, were both drawn from readings of the historical sections of Scripture.

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GRAEME DUNPHY

Bidlisi, Idris

[Mawlanā Ḥākim al-Dīn 'Idrīs ibn Mawlanā Ḥusām al-Dīn 'Alī al-Bidlisi]

d. 926 AH (1520 AD). Ottoman Empire. Idris Bidlisi is the slightly abbreviated name of an Ottoman statesman, calligrapher, littérateur and historian. Born in Bitlis (Eastern Turkey) and of Kurdish origin, he served as chancellor at the Akkoyunlu court at Tabriz (now northern Iran) but, under the threat of Persian expansion, moved to Istanbul in 1501–2, where he was employed as official chronicler, and later, after a brief interlude in Mecca, as the mediator who successfully won over the *sunni* Kurdish notables to the Ottoman side.

He is best known for a voluminous history in an extremely florid Persian prose and verse, which was commissioned by Sultan Bayezid II (reigned 1481–1512). Its title, *Hasht Bihisht* (Eight Paradises), refers to the reigns of the first eight Ottoman sultans (e.g. London, BL, Persian add. 7646–7647; Istanbul, Topkapı sarayı müzesi, Emanet Hazine ms. 1655). The work is essentially a chronicle of the Ottoman dynasty up to 1501/2 and concludes with a *Shikayet-nama*, (Book of Complaint), in which the author describes his misfortunes. It was considered an important text

by Ottoman historians of later generations and was partly translated into Turkish in 1733–34.

Among his many other works, mostly translations of and commentaries on Arabic and Persian works in various genres, one which deserves particular mention is his *Selim-nama* (Book of Selim; Istanbul, Süleymaniye Kütüphanesi, Lala İsmail, F.Y.348), a chronicle of the reign of Sultan Selim I (ruled 1512–20) which he was unable to finish.

No modern editions exist of the two aforementioned chronicles, but many manuscripts of both of them are preserved in Istanbul public libraries.

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JAN SCHMIDT

Bijndop, Jacob

15th century. Low Countries. Town clerk of the Hanseatic city of Kampen, on the River IJssel. Bijndop began work on a chronicle (*Annales*) of Kampen in or after 1466 and continued working on it until he died on 1st February 1482. Most likely it was written as late as 1478–81, in two stages. Conceived from the perspective of an inhabitant of Kampen, it was probably intended for consultation in the Town Hall. The author begins with a reference to Adam, but focuses mainly on the recent past and his own time. The text survives in holograph as part of a 16th-century manuscript miscellany (Kampen, Gemeentearchief, Oud-archief No. 11, fol. 249^r–266^v), which also contains 15th and 16th-century documents from Kampen, and continuations of Bijndop's chronicle.

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WIM VAN ANROOIJ

Bindino di Cialli da Travale

1356–1418. Italy. Author of a vernacular chronicle of Siena and of Italy. Born in a small Tuscan

village to a peasant family (his father's name was Cialli), Bindino settled in Siena where he earned his living as an artist, and where he was able to observe political affairs, including the relationships between Siena and Florence.

Bindino's *Chronica* or *Chronisca*, which is organized in 380 chapters, covers the period 1315–1416. Strongly influenced by the French chivalric romance, it has a striking narrative element, and its prose is embellished with rhyming couplets. For the most part Bindino dictated the work to his son Giovanni, who opens with an impressive modesty topos: *Ischrive Giovanni di Bindino secondo che pone sua mente istolta; perchè viene da mancamento del cielabro, che torna in acqua: onde procede la mente paza* (his feeble mind, which is caused by the partial lack of brains which turn into water; hence his erring mind).

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GRAEME DUNPHY

Biondo, Flavio

[Flavius Blondus]

1392–1463. Italy. Born Forlì, died Rome. From 1436 almost until his death Biondo served as *scriptor litterarum Apostolicarum*. He wrote a Latin chronicle (*Historiarum ab inclinatione Romani imperii Decades*) and a historical topography of Italy (*Italia illustrata*). Other works by Biondo include an antiquarian topography of the city of Rome (*Roma instaurata*, 1444–46), a study of the political order of the Roman republic (*Roma triumphans*, 1457–59) and an unfinished history of Venice (*Historia Venetorum*, 1459–60).

Biondo began the *Historiarum* in 1438 with an account of 15th-century Italian history, and extended it backwards to late antiquity, inspired by Livy's *Ab urbe condita libri*. The work is arranged in 31 books which are grouped into "decades" (units of ten books). In 1443 he dedicated the then finished parts (Dec. 1.1–8; 3.1–4.1) to Alfonso I of Naples. In 1453 he published Dec. 1.9–2.10, while he continued elaborating the contemporary parts

(ending 1441) until the last years of his life. The *Historiarum* opens with the pillaging of Rome by Alarich in 410. Biondo transfers to Italy as a whole the cultural concept of Roman decline and the rise of the Italian cities, developed by such medieval and Renaissance town-chroniclers as Giovanni → Villani and Leonardo → Bruni, and creates the prototype for an Italian national history. After the epoch of Gothic and Langobardic incursions, the Carolingians are depicted as laying the basis for the recovery of Italy, a process which was seriously disturbed by the campaigns of German emperors and the wars between Italian cities, factions and condottieri.

The political and military focus of the work is enriched by archeological, etymological and linguistic digressions. Biondo integrated an impressive abundance of sources with an awakening critical sense, among them → Ammianus Marcellinus, → Cassiodorus, → Orosius, → Paul the Deacon, → Ademar of Chabannes, → Sigebert of Gembloux, → William of Tyre, Andrea → Dandolo, → Salimbene de Adam, → Gottfried of Viterbo, → Vincent of Beauvais, → Martin of Opava, → Ptolemy of Lucca, the → *Liber pontificalis* and the *Decretum Gratiani*. The *Historiarum* and their Epitome by pope Pius II were rapidly spread throughout Europe and were printed for the first time in 1483 in Venice (GW 4419). Key manuscripts include Vatican, BAV, lat. 1935 (Decade I), lat. 1937 (Dec. II, with corrections by Biondo), and lat. 1940 (Dec. III–IV).

With the unfinished *Italia illustrata*, written 1448–59, Biondo created the first historical topography of Italy, a geographically organized critical history of Italian towns and villages, presenting their monuments and a gallery of their past and present élites. The different *regiones* and versions were dedicated to Alfonso I of Naples, Malatesta Novello, Piero de Medici, Prospero Colonna, Nicolaus V and Pius II. In the *Italia illustrata* Biondo combined literary sources, descriptions of archeological monuments (ruins, coins and inscriptions), maps, toponyms, oral traditions and his rich personal experience as notary, diplomat and traveller, in order to reconstruct the historical continuity of places and monuments since antiquity, to demonstrate the superiority of Italy *provincia orbis primaria* and to inaugurate its current intellectual and political élite as worthy heirs of Rome. The geographical description is largely inspired by Pliny the Elder, Strabo, Virgil and his commentator Servius, and in the case of Liguria

and Aquileia to the contemporary local authors Giacomo Bracelli and Jacopo Simeoni. The influence of the *Italia illustrata* can be seen in the subsequent emergence of historical topographies in other countries. The best manuscript is Vatican, BAV, ottob. lat. 2369 (with corrections by Biondo). The work was printed for the first time in 1474 in Rome (GW 4421). Biondo's complete works (*Blondi: Opera omnia*) were published in Basel in 1559 by Hieronymus Froben.

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OTTAVIO CLAVUOT

Birk, Johannes

[Birck]

15th century. Germany. Born in Biberach, he studied from 1459 to 1468 in Vienna and Heidelberg, and is attested as *magister artium* and as an imperial notary. From the end of the 1460s he led the school at the imperial Benedictine monastery in Kempten, where he died after 1494.

Birk is credited with the authorship of a series of Kempten monastic chronicles from the last third of the century. These lay particular emphasis on the foundation history, which is linked with the Carolingian dynasty, in particular Charles the Great and his wife Hildegard, for which fictitious sources are manufactured. The texts presumably arose in the context of a conflict with the town of Kempten, which is the subject of much of the later part of the account, in which the abbey was forced to defend its ancient privileges and

legitimize them historically. Birk himself obviously laid particular value on the monastery's monopoly on Latin schooling, which he emphatically asserted against the usurping *nüwe schul in der statt* (new school in the town).

Alongside the Latin *Historia Karoli Magni et de fundatione monasterii in Campidonia* and the rhymed *Tractatus de monasterio Campidonensis et eius multiplicibus privilegiis*, the latter presumably intended for the schoolroom, Birk is seen as the author of a German-language monastic chronicle which paraphrases and embellishes the content of its two Latin predecessors. This is one of the earliest documents apart from legal deeds in the Allgäu dialect. It survives in three versions, each of which contains different insertions and continuations, among them a catalogue of abbots and the tale of the knight Heinrich von Kempten, from the novello of Konrad von Würzburg. All three versions were written around 1480 and are transmitted in contemporary manuscripts: Munich, BSB, cgm 9470 (dated 1499, in a private collection until 2010); cgm 9210 (1506, the so-called Kraelersch Handschrift, formerly owned by the Leichle family in Kempten); and Würzburg, UB, M. ch. F. 97 (later 15th century). Cgm 9470 contains 59 colour illustrations.

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BARBARA SASSE

Bitschin, Conrad

15th century. Poland. Notary in Culm (Chelmno, Poland); later holder of ecclesiastical charges. Continued → Peter of Dusburg's *Chronicle* to 1435. Bitschin was a learned, well-read and prolific writer. He published meritorious books on

the systematisation of town council documents—his *Stadtbücher* "fundamentally reformed the basics of municipal writing" (BOOCKMANN 461). His *De vita coniugali* (On married life), certainly his chief work, gives instructions on housekeeping in the *oeconomica* tradition of antiquity and the middle ages.

His Latin continuation of Peter's *Chronicle*, which is modest by comparison, contains valuable information in its final section. For the years 1332 to 1410 he presents little more than short notes, mainly derived from the → *Annales Thorunienses* (Franciscan, from Toruń), but he appears well informed on the period from 1422 to 1435, especially on a legation to emperor Sigismund (1434/35) in which he represented the city. Although Bitschin belonged to the urban intelligentsia who, despite the Teutonic Order, were gradually developing in the cities of Prussia, he does not explicitly side with the city against the Order, but strives at an objective representation of the history of the region. The work survives only in a 17th-century manuscript, Toruń, Archiwum Państwowe, Akta III, 1.

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GISELA VOLLMANN-PROFE

Bitschin, Peter

[Peter von Pitschen, Petro de Byczyna]

ca 1310–ca 1389. South Western Poland. Canon of St. Hedwig's in Brieg (now Brzeg), and chaplain of duke Louis I of Brieg and Leignitz (Legnica). Presumed author of the Latin *Chronica principum Poloniae* (Chronicle of the princes of Poland) which is seen as the zenith of medieval Silesian historical writing. Composed around 1381–85, and covering the years 800–1382, it was commissioned by duke Louis I, his nephew Ruprecht I of Leignitz, and Wenzel, bishop of Breslau (Wrocław).

The author's intention is to present the lives and deeds of Polish dukes and bishops. His political agenda is to suggest a union of Silesia with Poland,

but without Bohemia, and he systematically presents the historical background of this idea. The chronicle is divided into 37 unequal chapters (but this varies from 16 to 40 in the manuscripts), the headings of which are mostly the names of Polish Kings. The initial chapters describe the history of Poland from its legendary origins up to the times of Leszek I the White (d. 1227), the next part concentrates on events and dukes in Lower Silesia during the 13th & 14th century (up to 1382). Only short fragments inform about the dukes of Greater Poland and Masovia. Towards the end there are also chapters on the Dukes of Glogau (Głogów), Oels (Oleśnica), Oppeln (Opole) and others. In the final sections there is a focus on the Polish Church and the history of bishops, especially those who were tutors to heirs to the Polish throne.

The chronicle uses excerpts from the *Chronica Polonorum* of → Gallus Anonymus, from Wincenty → Kadłubek and from the → *Chronica Polonorum (Cronicon Polono-Silesiaco)*, and sources available at the Cistercian monastery in Leubus (Lubiąż) such as the → *Versus Lubenses* and the *Epitaphia ducum Silesie* are also used. The Latin text has survived in 15 complete and nine fragmentary manuscripts, notably Prague, Národní knihovna České republiky, XXIII G 27; Wrocław, BU, IV F 103, fol. 67^v–134; IV F 104, fol. 13–92; I F 218. There is a continuation to 1474 by one Ambrosius Bitschin [de Byczyna], notary of Legnica.

The Latin chronicle was translated into Low German in 1506, perhaps by a canon of the church of the Holy Sepulcher, who continued it to the year of writing. The translation was probably made in Liegnitz, and is known as the *Liegnitzer Chronik* or the *Chronik der alten Fürsten und Herren von Polen* (Chronicle of the Ancient Dukes and Lords of Poland). It is best preserved in Munich, BSB, cgm 1225. One lost manuscript contained a continuation until 1610, also in German (olim Legnica, StA, A 234). In all there are 11 manuscripts of the German version. In contrast to Bitschin, who had broadly outlined the history of the Polish nobility, the German continuator focussed on the history of the dynasty of the Piasts, especially of the family line of Liegnitz-Brieg, dedicating his work to the ruling member of this house. The continuator demonstrates primary interest in the education and travels of the dukes of Liegnitz-Brieg and their inheritance policies, though he omits the dispute over the legal status of the town of Liegnitz, and of Duke

John's defeat in the battle against the burghers in the battle of Waldau in 1448.

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ALBRECHT CLASSEN
WOJCIECH MROZOWICZ

Blacman, John [Blakman]

1407/8–85. England. Blacman was admitted to Merton College, Oxford, around 1437. In 1443 he became fellow of the new Eton college, founded by Henry VI, and in 1452 was made warden of King's Hall, Cambridge. He also served as chaplain to Henry.

His *Collectarium mansuetudinum et bonorum morum Regis Henrici VI* (Compendium of the Gentleness and Good Character of Henry VI) was written after the death of Henry in 1471 and probably completed by 1480. It survives in the edition of Robert COPLAND (ca 1514–23), reprinted by Thomas Hearne in 1732 as *De virtutibus et miraculis Henrici VI*. It was a source for Raphael Holinshed's *Chronicles*. The *Collectarium* has been dismissed as a hagiographical account of the miracles Henry performed during his life and after his death, but is of historical value since it is based on Blacman's personal recollections and accounts of some of the king's closest associates between 1444 and his loss of the throne in 1461 and is thus a unique source for information about Henry. LOVATT describes it as "artlessly frank in its picture of the king's defects as a ruler, but redefining his public defects as private virtues." It reflects the lingering popularity of Henry and belief in his sanctity in the face of official disapproval by the Yorkist government and the Church.

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EDWARD DONALD KENNEDY

Blind Harry [Hary; Henry the Minstrel]

ca 1440–92/4. Scotland. Possibly from Linlithgow or surrounding areas; possibly a soldier; probably not blind at the time of writing. His identity is gauged from internal comments in *The Wallace*, which he composed in Middle Scots decasyllabic couplets (11,877 stanzas) around 1471–78. Harry features in the royal treasury accounts and is described by John Mair (Major) (1518) as a court entertainer, fuelling the myth of the blind minstrel compiling his narrative from oral sources, a myth undermined by the literary allusions and references to sources in his narrative.

Following convention, Harry claims to translate a Latin account of the life of William Wallace written by a John Blair. He begins with his hero's noble ancestry and continues until his death. Later divided into twelve books, the poem revolves around Wallace's battles to free Scotland from English domination. As biography in the form of romance, it resembles John → Barbour's *The Bruce*, which provided Harry with a model and a source. Apart from Barbour, Harry borrows from → Andrew of Wyntoun's *Orygynale Cronykil of Scotland*, Walter → Bower's *Scotichronicon*, Jean → Froissart's *Chroniques* and popular tales. The *Historia Karoli Magni*, the Alliterative *Morte Arthure*, and Geoffrey Chaucer were other probable sources.

The chivalric depiction of Wallace's exploits presents him as liberator of Scotland, tapping into contemporary anti-English feeling reinforced by James III of Scotland's friendly relations with the English crown. Harry attributes divine sanction to Wallace's exploits as foretold by prophecies and visions. Wallace is portrayed as martyr, betrayed by John de Menteith and executed by Edward I of England. Descriptions of blood saturate the narrative, which is also noted for its humour and use of racial discourse (*Our auld ennemys cummyrn of Saxonys blud*). Although Harry claims the poem was not commissioned, it may have been written at the request of Sir William Wallace of Craigie and Sir James Liddale.

The poem has been criticized for its inclusion of inaccurate and undocumented material, but it was hugely popular, it was one of the first books printed at Scotland's first printing press (Chepman and Myllar, ca 1508), and by the mid-19th century had been reprinted 43 times. The only extant manuscript is a transcript by Sir John Ram-

say in 1488 (NLS, Adv. ms. 19.2.2 [ii]), bound with a copy of *The Bruce*. It has been adapted numerous times, and one of the modernizations, William Hamilton of Gilbertfield's 1722 prose adaptation, was the basis for the novel and film *Braveheart*.

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SUSAN FORAN

Blondel, Robert

ca 1390–post 1460. France. Chronicler against the English. Born to a noble Cotentin family, Robert Blondel left Normandy when it was occupied by the English in 1418. In 1426 he was in Angers, and in 1436 he was part of the household of Yolande of Aragon, Queen of Sicily and Duchess of Anjou. By 1449 he was attached to the court of Brittany and in 1454 he was "maistre d'escholle" of the Duke of Berry, second son of Charles VII. Both propagandist for Charles and defender of the Church's privileges and rights, he wrote three Latin works of a historical-political nature.

In his verse *Complanctus bonorum Gallicorum*, written as a reaction to the treaty of Troyes (1420), he exhorts his compatriots to join the Dauphin in defence of their country against the English. In the *Oratio historialis* (1449), an eloquent and spirited plea inspired by Jean de Montreuil, he discusses the conflict between France and England from the time of Eleanor of Aquitaine and urges Charles VII to break the truces of Tours (1444) and wage war again. In the four-book *Reductio Normanniae* he gives a very full account of the French recovery of Normandy from the truce broken by the English when they took Fougères to their capitulation in Cherbourg (1449–1450). Despite the theatrical nature of his invented speeches and his violent anti-English feelings, Blondel's account of this episode of the Hundred Years' War is an important primary source.

Of the surviving manuscripts, Paris, BnF, lat. 13839 has the text of the *Complanctus* and the *Oratio*; BnF, lat. 5964 has the *Oratio* and the *Reductio*, but the most reliable version of the latter is to be found in BnF, lat. 6198. The *Complanctus* was translated into French verse by a contempo-

rary named Robinet: *La Complaincte des bons François*.

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RÉGIS RECH

Blumenau, Laurentius

ca 1415–84. Germany. Chronicler of the Teutonic Order. There is scarcely any other chronicler of the Order about whom we know as much as Blumenau. From letters, deeds, and case files, his life can be charted from his matriculation at Leipzig University in 1434 until his death in the Carthusian monastery of Villeneuve. As doctor of Roman and Canon Law, he held the office of counsellor and legal adviser to the Grand Master from 1447 to 1456, dedicating himself to defending the rights of the Order at Imperial and Papal Courts against the demands of the Prussian Confederation. However, when he became pessimistic about the Order's affairs, he left Prussia.

Some time before, he had begun to write his chronicle, declaring the twofold goal of consoling himself by his writing (an ideal of antiquity) and teaching the generations to come by dire examples. The chronicle, written in Latin and ending at 1449, remains fragmentary. Blumenau did not execute the planned description of the consequences of the Tannenberg defeat (1410), whence, in his opinion, the "misery of his own time" ensued. The chronicle reveals him to be a resolute representative of the established government, incapable of considering opponents' activities anything but unlawful machinations of subversive subjects (*plebs rerum novarum cupida*). The sole manuscript is Munich, BSB, clm 529.

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GISELA VOLLMANN-PROFE

Boades, Bernat

17th century, purporting to be 15th century. Catalonia (Iberia). Boades is the pseudonymous author of the *Llibre de feits d'armes de Catalunya* (Book of the Feats of Arms of Catalonia) and fictitious chaplain of Blanes, whose year of death is given as 1444. In fact the work was written and the persona of Boades was invented by Catalan historian and friar Joan Gaspar Roig i Jalpí (1624–91). Roig i Jalpí was himself born in Blanes, but between 1670 and 1673 he lived in Madrid, where he was the chronicler of the Crown of Aragon. A supporter of the Hispanic Habsburg dynasty, he was opposed to the Catalan secessionist revolt of 1640, although he also defended the singularity of Catalonia. It was this that motivated his invention of Boades and writing of the chronicle.

The *Llibre de feits d'armes de Catalunya* is a general history of Catalonia in fact written by Roig i Jalpí himself. Written in an archaic Catalan, the chronicle links the origin of Catalonia with the arrival of Charlemagne, although it begins the narration with the arrival of the Carthaginians in the Iberian Peninsula. It concludes at the beginning of the reign of King Alfons IV (V of Aragon) "the Magnanimous" (1416–58). The 1863 edition uses two manuscripts (Barcelona, Biblioteca de Catalunya, 985 and 491). Three further full manuscripts are known (Barcelona, Biblioteca de Catalunya, Aguiló-91; Barcelona, Biblioteca de la Universitat de Barcelona, 21–5-2 & 6) as well as a fragmentary copy, containing only chapter 9, from the monastery of Sant Cugat (Barcelona, Arxiu de la Corona d'Aragó, ms. Misc. 158).

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DAVID GARRIDO VALLS

Boccaccio, Giovanni

1313–75. Italy. Major prose author of the Trecento, storyteller, humanist, and biographer of famous women and men from all ages of history. Born in Florence, or Certaldo, the illegitimate son of a Tuscan merchant, Boccaccio turned to literary studies after unhappy experiences working for the Bardi bank in Naples and as a student of canon law. His early works were tales of love, culminating in his most famous work, the *Decameron*, a collection of 100 vernacular novellas written soon after the Black Death. In his later years, Boccaccio turned to humanistic studies, wrote mainly in Latin, and composed his two large historical works, products of intense study of ancient history and classical mythology.

The *De casibus virorum illustrium* (On the Fates of Illustrious Men), composed between 1355 and 1358, is organized into nine books, starting with Adam and Old Testament figures, and concluding with Book VIII on men from late antiquity and Book IX on medieval and contemporary figures, culminating with the tyrant Walter of Brienne, duke of Athens. Its purpose was to warn contemporary rulers that their sins would, like those of the tyrants of earlier ages, eventually be punished, especially such vices as pride and avarice, lust and gluttony.

Despite its obvious misogynist attitude, the *De mulieribus claris* (On famous women), written largely in 1361 and frequently retouched until Boccaccio's death, was a celebration of virtuous women. Its 106 chapters treat 100 biblical, mythological and ancient figures, from Eve to Zenobia of Palmyra, with six medieval women from Pope Joan to Queen Joanna of Naples added at the end. The diffusion of *De mulieribus claris* was extraordinary: it survives in over eighty manuscripts and was first printed at Ulm by Johan Zainer, 1474. By the early 15th century it had been translated into Dutch, English, French, German, Italian and Spanish.

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BENJAMIN G. KOHL

Boece, Hector

[Hector Boethius Deidodanus]

1465?–1536. Scotland. Historians have long been curt about this pioneer humanist. He was educated at Dundee and at Paris, where he knew Erasmus, and in 1495 he helped found Aberdeen University, of which he was the first principal. In 1522 he published lives of the bishops of Mortlach and Aberdeen, and in 1527 a history of Scotland until 1437. Both books were first printed in Paris. The latter was at first well received, enjoying three different translations into Scots, one by John Bellenden (d. 1587) ca 1531 (revised version published ca 1536), then a verse translation by William Stewart also begun in 1531 (both Bellenden's and Stewart's were commissioned by James V), and another in prose known as the Mar Lodge translation that survives in one manuscript. However, its reputation sagged after Thomas Innes (1662–1744) bitterly described it as 'stuffed with fables'. Dr Johnson admired its style, yet noted that its "fabulousness and credulity are justly blamed" and even that its author's "veracity yielded to very slight temptations".

Boece's *Scotorum Historiae* had two main objectives: to glorify the Scottish monarchy, and to exalt Scotland's national status throughout Europe. Hence its publication, in new humanist Latin, in Paris; hence also its account of forty-four fabulous early kings, with details unknown to the clerics → John of Fordun and → Andrew of Wyntoun, whose work Boece used. It thereby provided a Scottish equivalent to Livy, resembling the Roman history in its displays of rhetoric and supernatural wonders. These include the weird sisters, Banquo, Macduff, and Birnam Wood, motifs that later appear in Shakespeare's *Macbeth* and are the fruit of Boece's powerful imagination. For this "opportune scholarly propaganda", giving Scotland's monarchy an authority and antiquity that outdistanced those of Austria, France, or England, James V granted Boece a pension.

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ANDREW BREEZE

Boglunga sögur

(The Saga of the Croziers)

13th century. Norway. Anonymous saga, written in Old Norse, about the struggles between the *Birkibeinar* ("Birchlegs", those who used birch around their legs instead of shoes) and the *Baglar* (Croziers, named after the bishop's staff). As the names indicate, the former were originally poor men and the latter closely linked to the bishops, but the social and ideological differences were fading in the early 13th century.

The saga exists in two versions, the shorter (A) covering 1202–09 and the longer (B) 1202–17. A has a *Baglar* and B a *Birkibeinar* background. A is preserved in the compilations *Eirspennil* (Copenhagen, Kongelige Bibliotek, Additamenta 47 fol., ca 1300) and *Skálholtsbók yngsta* (Kongelige Bibliotek, Additamenta 81 a fol., ca 1460), whereas B is known from a 17th-century Danish translation, printed in Copenhagen in 1633, and from a few medieval fragments. According to most scholars, A is the older and a source of B, although the recent editor (MAGERØY) argues for the opposite sequence. The saga is clearly later than → *Sverris Saga*. A has usually been dated before 1217, when the *Baglar* submitted to the *Birkibeinar* king, but they may well have wanted to commemorate their deeds even after this date. The narrative of the saga resembles that of *Sverris saga*, with vivid descriptions of war and battles, speeches and dialogues, although the speeches are neither as numerous nor as remarkable, nor is there any individual of Sverrir's stature.

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SVERRE BAGGE

Bollstatter, Konrad

ca 1420–1482/3. Innovative copyist of chronicles and many other texts. Konrad Müller, known as Bollstatter, was born in Öttingen, where he followed his father as a scribe in the service of the Counts of Öttingen. Besides Bollstatter and Müller he used several other pen-names, including Konrad Schreiber and Lappleder von Deiningen. Presumably he came from an illegitimate branch of the noble family von Bollstadt.

From 1466 Bollstatter lived in Augsburg, where historical writing became a main field of activity. As a professional scribe, he worked energetically at copying, compiling, expanding and revising universal and town chronicles. His most important redactions include an adaptation of the *Chronographia Augustensium* of Sigismund → Meisterlin (Munich, BSB, cgm 213), continuations of the chronicle of Jacob → Twinger von Königshofen (Munich, BSB, cgm 568 & cgm 7366) and the → *Sächsische Weltchronik* (Augsburg, StA, Schätze 19), as well as the recently discovered fragmentary Augsburg Stadt-Weltchronik (Alba Iulia, Biblioteca Batthyaneum, ms. I-115), apparently his most original work. In Munich, BSB, cgm 735, he assembled a collection of historical excerpts, including such monastic chronicles as the → *Scheyerer Fürstentafel*, which (thus WOLF) he may have used as a notebook while working on his compilations. He also copied many works of courtly literature. In all, 19 manuscripts contain his work.

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GABRIEL VIEHHAUSER

Bomhower, Christian

ca 1469–1518. Livonia (modern Estonia). Bomhower grew up in Reval (Tallinn), studied in Cologne and became a doctor of civil and church law in Siena in 1508. He was made bishop in Dorpat (Tartu) in 1514 and died in 1518. In 1508, he wrote the Low German pamphlet *Eynne schonne hystorie van vnderlyken gescheffthen der heren tho lyfflanth myth den Rüssen unde tataren* (A fine history of wondrous dealings of the gentlemen of Livonia with the Russians and Tatars) to support his campaign of selling indulgences in Germany to give financial support to Livonia. The pamphlet was printed, probably in Cologne, but there are now no extant copies of the print. However, a manuscript copy made from the print (95 leaves in quarto) survives in Uppsala, Universitetsbibliotek, H 131 (1st half of the 16th century). The text describes the Russian and Tatar lands and traditions, and it gives a very negative image of Russians and of the Orthodox faith. Bomhower had not travelled widely in those parts, and much of his relation is based on hearsay, with a mixture of historical detail and great exaggeration.

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CHRISTINE WATSON

Boncompagno da Signa

ca 1170–ante 1243. Italy. Author of a chronicle of the siege of Ancona. Born in Signa, near Florence, Boncompagno taught grammar and rhetoric in Bologna until 1215, and he was author of numerous treaties of *Ars dictaminis*: the most important is the *Boncompagnus*, which in 1215 was publicly read, and for which Boncompagno was awarded the Laurel Crown. He was in Venice 1215–20, Padua 1222–7, and Reggio Emilia 1229–34; in 1235 he was once again in Bologna, and around 1240 he was in Rome, where he tried to join the papal Curia. He died in Florence shortly after.

His only historical work is the *Liber de obsidione Ancone* (Book about the siege of Ancona), in Latin prose: the work minutely relates the siege

that Frederick I of Swabia (Barbarossa) and the Venetians laid against the town of Ancona in 1173. Boncompagno wrote the book between 1198 and 1200, but only in 1201 did Ugolino Gosia, teacher of civil law and Podestà of Ancona, offer Boncompagno the opportunity of revising the text and publishing it. During the journey, Boncompagno's ship sank, but he managed to save the work that he was carrying. The *Liber* contains some speeches, important also for their history of political eloquence. It is preserved in four manuscripts: Paris, BnF, lat. 4963B; Cleveland, Public Library, Wq. 789.0921 M-C37; Vatican, BAV, ottob. lat. 1353; and Vatican, BAV, vat. lat. 3630.

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FULVIO DELLE DONNE

Bonfini, Antonio

1427/34–1502. Hungary. An Italian humanist, Bonfini studied in Ascoli Piceno, and then extended his education in many other Italian towns. From 1478 on he taught Latin and Greek in a school in the town of Recanati, south of Ancona. In 1486, he paid his first visit to Hungary. During this time, Bonfini translated the works of Philostratus the Athenian and the *Treatise on Architecture* by Antonio Averulino (Filarete). In the course of his second stay in Hungary, in 1488, he was ordered by King Matthias Corvinus to write the chronicle of Hungary in the spirit of the Renaissance, duly emphasizing the importance of the reign of Corvinus. Bonfini is also the author of some less important works *Historia Asculana*, *Libellus de Corvinae domus origine*, *Symposion sive de virginitate et pudicitia coniugali*, *Epigramaton libellus*.

His monumental work is the history of Hungary, *Rerum Ungaricum decades*. It consists of a description of the country's geography, adopted from the work of Pietro → Ransanus, and of four voluminous parts, known as the *decades*. The first three decades describe the history of Hungary from the time of the Hunnish rule to the beginnings of Matthias Corvinus' reign. The fourth part describes Corvinus' own reign, and the unfinished fifth part chronicles the reign of King Ladislaus II Jagiellończyk up to the year 1496, in the course

of which the author fell ill and discontinued his work. For historical data, Bonfini's main source is János → Thuróczy's chronicle. Apart from that, he referred to a few less important sources, which were at his disposal in the king's library (*Bibliotheca Corviniana*). Bonfini's chronicle earned him the title "the Hungarian Livy".

The autograph manuscript of his chronicle has not survived. The work is known through early editions. An *editio princeps* of only the first three decades of Bonfini's chronicle by Jan Zsamboki appeared in Basel in 1543.

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STANISŁAW A. SROKA

Bonifacius de Morano

ca 1290–1349. Italy. Born probably in Modena, son of Guizzardino da Morano; he married twice, first to an otherwise unidentified Bartolomea and second to Betta, daughter of Egidio Guiturissi, with whom he had six children. A notary and judge of Modena, he was a reviser of the city statutes and had numerous contacts with powerful families and individuals of the city, especially Guido Pio di Carpi. He was a friend of → Giovanni da Bazano, his fellow-notary and chronicler, who drew up a codicil to Bonifacio's will shortly before his death, which was probably of the plague.

Bonifacio's chronicle, which appears to be the first attempt at a town chronicle in Modena, is commonly called the *Chronica circularis* (Circular chronicle), although the contemporary section is entitled *Nomina potestatum et rectorum civitatis Mutinæ* (Names of the *podestà* and rectors of the city of Modena). The chronicle begins in 1109 and stops abruptly in 1347; it follows a traditional annalistic scheme, each year beginning with the names and months of office of the *podestà*, followed by events, including astronomical phenomena (eclipses and comets) and unusual weather, as well as anecdotes and curiosities; although centred on Modena, it also frequently mentions the pope, the emperor and the crusades. It is written in the typical bureaucratic Latin of the period, and can become tangled in more complex

sections, despite (or possibly owing to) innumerable internal cross-references as *ut dictum est*, and *un inferius suo ordine patefiet*. Bonifacio enumerates three types of sources, oral, documentary and epigraphic. His chronicle was already used as a source in the 14th century, being taken over almost verbatim by → Giovanni da Bazzano and borrowed (without acknowledgement) in Ingrano Bratti's 14th-century *Cronaca della Mirandola*, and used later by Pellegrino Prisciani and Cherubino Ghirardacci. The best manuscript containing Morano's chronicle is preserved in Bologna, BU, ms. 577.

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PETER DAMIAN-GRINT

Bonincontri, Lorenzo

15th century. Italy. Lorenzo Bonincontri was born in San Miniato (Tuscany) in 1410 and died in Rome probably in 1491. Around 1450 he went into exile to Naples, at the court of Alfonso the Magnanimous, following the sentence issued by the Florentine government for his alleged participation in the revolt of the people of San Miniato, which broke out in 1432. He became a friend of → Pontano's and developed an interest in astrology. In Naples he started to write *De rebus coelestibus* (Of celestial things), which he dedicated to Ferdinand of Aragon, then a commentary to Manilio's work, *De ortu regum neapolitanorum* (Of the place of the Kings of Naples) or *Historia utriusque Siciliae* (History of both Sicilies), and the *Annales* (Annals), his most important historical work, finished by ca 1480, where there are also several references to the past of his land of origin. In 1475 he returned to Tuscany, after having dedicated his theological and philosophical Latin poem *Rerum Naturalium libri* (Books of natural things) to Lorenzo the Magnificent. Here he achieved the professorship of astrology at the "Studio fiorentino", where he taught for about three years, and where he came into contact with Marsilio Ficino. After the Pazzi conspiracy he fol-

lowed, as an astrologer, Costanzo Sforza to the Ferrara war (1479-80), and eventually moved to Rome (1483), where he enjoyed the patronage of Cardinal Raffaele Riario, taught astrology at the *Studium Urbis* and attended → Pomponio Leto's circle. Finally he wrote the biography of Muzio Attendolo and the *Fasti* for Giuliano della Rovere. Several *prognostica* elaborated for Cardinal Riario testify to his activity as an astrologer.

Only one manuscript copy of the *De ortu regum* survives, València, Biblioteca Historica de la Universitat, ms.51; and one of the *Annales*, Florence, BNC, *Magliab. Stroziano*, XXV, 559.

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FRANCESCO SALVESTRINI

Bonivard, François

1496-1570. Switzerland. Author of a French-language *Chronique de Genève*, which narrates the history of Geneva from its foundation to the 1530s, commissioned by the city council. Book I runs to the accession of Charles III of Savoy in 1504; book II covers 1505-30, focussing on Geneva's struggle for independence from Savoy and its subsequent alliance with Berne and Fribourg. Bonivard was largely ignored until the 19th century, when he became the hero of Lord Byron's poem "The Prisoner of Chillon". The five surviving manuscripts are all in Geneva (BPU, ms. fr. 137 & 138; Archives d'État, ms. hist. 1 & 30) and Turin (Archivio di Stato, Genève 1^{er} cat, 1^{er} paquet, 1).

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CRISTIAN BRATU

Bonizo of Sutri

ca 1045-99. Italy. Born probably in Cremona or elsewhere in the archdiocese of Milan, he supported the reform of the church and the pataria at Milan. As follower of Pope Gregory VII he was elected bishop of Sutri (Central Italy) in 1078. He was captured by Henry IV in 1082 and handed over to the Antipope Clement III, but was free again at the latest by 1086. In 1087 he was preaching in Piacenza in the tenor of the reform of the church, thereby so angering the people of the city that in 1089 he was mutilated and blinded. He survived this attack and wrote afterwards his *Liber de vita christiana*, probably at Cremona. He also wrote a historical *Liber ad amicum* and at least six other literary works in Latin, mostly on canon law.

The *Liber ad amicum* (Letter to a friend) is an often polemical work of ecclesiastical history from the early church until Gregory's death in 1085. It was written in the political environment of Matilda of Canossa and in the context of the struggle against Clement III. In particular, the books V-IX containing the years 1046-85 deal with the Investiture Controversy. Writing in the time immediately after the death of Gregory, when the party of the Antipope seemed to be prevailing, Bonizo answers the questions of a certain "friend" regarding the situation of the church and the legitimacy of war in the interest of the truth. The title is attested not only in the *incipit* of the only existing manuscript (Munich, BSB, clm 618, fol. 1-27, 12th century) but also by a reference in Bonizo's *Liber de vita christiana*.

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FLORIAN HARTMANN

Bonvesin da la Riva

1240/50-1313/15. Italy. A Milanese teacher and a member of the third order of the Humiliati. Author of many works in both Latin and Lom-

bard vernacular, he is considered one of the most important northern Italian writers of the late Middle Ages. *De magnalibus Mediolani* (The Marvels of Milan), composed in 1228, has no dedication and Bonvesin declares that he wrote it, inspired by God, in order to make known to all the marvels of the city. The detailed description of the main features of the Lombard capital, of its inhabitants and of what they produced and consumed, makes this work the most elaborate and well-known example of *Laudes civitatum*. Yet, Bonvesin also outlines the history of the city from its foundation by the Gauls to its clashes with Emperor Frederick II. This text, however, is not simply encomiastic. Although Bonvesin does not deal at all with the internal struggles afflicting Milan in the second half of the 13th century, he seems to be making an appeal for internal peace. Underlining that the worst fault of his town was the lack of concord among its citizens, he states that nobody would be able to subdue Milan unless its inhabitants decided to turn their swords against themselves. The *De magnalibus Mediolani* survives in a manuscript dating to the 15th century (Madrid, BNE, ms. 8828, fol. 1-20^v).

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LUIGI ANDREA BERTO

Book of Cuanu

10th century(?). Ireland. A lost work in Old Irish which is cited in the → *Annals of Ulster* (usually in the hybrid, Latin-Irish, form *Liber Cuanach*) as an authoritative source. It is mentioned thirteen times between the years 467 and 629 and usually furnishes an alternative entry, in Irish—as distinct from the Latin of the surrounding text. Six of the citations occur in the period 467-90 and five more between 599 and 629. GEARÓID MAC NIOCAILL observed that the material in the *Annals of Ulster* taken from *Cuanu* is "linguistically later than the events it records—certainly no earlier than the tenth century". A recent suggestion by DANIEL MC CARTHY that the eponymous *Cuanu* is to be identified with a 11th-century poet and historian named Cúán ua Lóthcháin (d. 1024) is difficult to accept, given that *Cuanu* and Cúán are two quite distinct names.

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NOLLAIG Ó. MURAÍLE

Book of Dub Dá Leithe

[Dubdáleithe]

11th century? Ireland. A lost work, perhaps in Old Irish, which is cited under a Latin name, *Liber Duibh Da Leithi*, in the → *Annals of Ulster* on four separate occasions—at the years 630, 963, 1004 and 1021. The Dub Dá Leithe who gave name to the work has been identified by GEARÓID MAC NIOCAILL with a lector of Armagh who was abbot of the church there from 1049 to 1064, but there have been alternative suggestions as to his identity—including an abbot who died in 749, another of the name who introduced the Law of Patrick into Cruachain in 782 and a third who became abbot of Armagh in 964. While there is now no way of deciding which—if any—of these four individuals gave his name to the work cited in the *Annals of Ulster*, MAC NIOCAILL'S view has recently been strongly supported by DANIEL MC CARTHY.

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NOLLAIG Ó. MURAÍLE

Borgeni, Caspar

d. ca 1493/95. Poland. Author of the *Annales Glogovienses* (annals of Głogów/Glogau), from around 1472 until his death. Practically nothing is known about Borgeni's biography except that he was a vicar at the collegiate church of Głogów, and that he died before 25th November 1495.

His chronicle is a disordered compilation of miscellaneous data relating mainly to the history of Śląsk (Silesia) from 1051 to 1493. It concentrates particularly on the principalities of Głogów and Żagań (Sagan) 1463–93, with loose retrospectives to the 12th to 14th century, and from 1472 it takes on something of the character of a diary. Borgeni's notes are not always accurate when it comes to the earlier political history of Silesia, but

they are rich sources for his own time and for the generation before. The townsmen's riot in Głogów against prince John II in 1488 is described in particular detail. The work also contains information about bishops of Wrocław and more rarely about events beyond Silesia. Though he mainly writes in Latin, Borgeni repeatedly includes snippets and one longer passage (on the year 1473) in the Silesian German dialect of his home.

Most of Borgeni's sources have not been identified but he is known to have used the *Epitaphia ducum Silesiae* and the *Catalogus episcoporum Wratislaviensium* (so called *Lubensis*). Probably he gathered contemporary news himself. The sole extant manuscript, Wrocław, Archiwum Państwowe, Zamek Książ, ms. fol. 8 (fol. 167–222), is a 16th century copy. It contains later notes by another hand on events of 1519, 1543, and 1545.

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HIRAM KÜMPER
WOJCIECH MROZOWICZ

Borrellus scolasticus

11th century. Catalonia (Iberia). Author of a Latin biography of Bishop Ermengol of Urgell (1010–35). Written ca 1042–44, the *Vita Sancti Ermengaudi episcopi Urgellensis* is among the earliest evidence of historical writing in Catalonia. It was published for the first time by Jaime Villanueva in 1821, based on the incomplete version contained in the 14th century *Legendarium Sedis Barchinone* (Barcelona, Arxiu de la catedral, no shelfmark).

Another version, from the 13th century and copied in the *Breviarium* of Cuixà, is now lost. Two further incomplete copies are preserved in a 14th century *Lectionarium* of Serrateix (Solsona, Arxiu de la catedral, no shelfmark) and in the *Breviarium Ecclesiae Urgellensis* (La Seu d'Urgell, Arxiu de la catedral, no shelfmark), dated in 1487.

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DAVID GARRIDO VALLS

Boscà, Joan Francesc

d. 1480. Catalonia (Iberia). A citizen of Barcelona and official of the *Generalitat* (Catalan government), Boscà wrote a chronicle or *Memorial* in Catalan, composed of a brief description of Catalonia, a chronology of the counts of Barcelona and kings of Aragon and Sicily, a list of the *consellers* or councilmen of Barcelona and other news of local interest. The *Memorial* acquires particular importance from 1461, as it becomes a significant historical source for the study of the Catalan Civil War (1462–72). From 1480 until 1488 the annotations were continued by Boscà's son. Boscà's *Memorial* which remains unpublished, is contained in one of the manuscripts of the chronicle of Ramon → Muntaner, Madrid, BNE, ms. 1803, fol. 161^{ra}–191^{rb}.

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DAVID GARRIDO VALLS

Bossi, Donato

[Bossius Donatus Bosso]

1436–ca 1500. Italy. *Notarius* (notary) and *causidicus* (ecclesiastical advocate) in Milan. Author of a town chronicle in Latin. Donato Bossi wrote the chronicle *Gestorum dictorumque memorabilium ab orbis initio usque ad eius tempora liber* (Book of memorable deeds and sayings from the beginning of the world to his times), named also *Chronica Bossiana* (Bossi's Chronicle), dedicated to the sixth duke of Milan, Giovanni Galeazzo Sforza. It starts with the creation of the world and relates events and people involved in the history of Milan until the death of Simonetto Belprato (16th January 1492), Ferrante of Aragon's ambassador at the Sforza court. It was used as a source by Bernardino → Corio.

The *Chronica Bossiana* is known only in prints; the *editio princeps* was produced by Antonio Zarotto, Milan 1st March 1492, copies of which are in Milan, *Biblioteca nazionale Braidense*, AM.XIII.9 and Milan, *Biblioteca Trivulziana*, Inc. A 28. This folio book contains 168 leaves; each page is 44 lines long. On the external margins the narrative is summarized by glosses. A genealogical tree of the Visconti family is printed on the verso of the first leaf, and Bossi's *Series episcoporum et archiepiscoporum Mediolanensium* (List of bishops and archbishops of Milan) up to the year 1489 is edited at the end of the chronicle.

Bossi wrote also a *Vita Francisci Sforziae* (Life of Francesco Sforza), published by Leonardo Pachel, Milan 1495.

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ELENA DI VENOSA

Bote, Hermen

ca 1450–ca 1520. Germany. Braunschweig city official and writer. Author of historical, political, didactic and narrative writing in Middle Low German. First attested in 1471/73 as a toll collector, Bote served most of his life in a variety of administrative functions in the city of Braunschweig, although he fell out of favour several times due to his political writing. In 1488, following some mock verses on a member of the city council during the burgher revolt, he was forced to leave

Braunschweig for some years; in 1513, during new revolts, he was arrested and sentenced to death, but this was later commuted to house arrest.

He is the author of two world chronicles, both of which are preserved in illustrated autograph manuscripts. His *Braunschweiger Weltchronik* (Braunschweig, StA, H VI 1, No. 28) was begun in 1493, but breaks off abruptly in 1502. While this work is structured chronologically, the later *Hannoversche Weltchronik* (Hanover, LB, ms XI 669), a possible restart, is structured by regions and states. It was composed between 1502 and 1504, containing additions up to 1518.

In 1510, Bote composed a town chronicle, *Dat schichtboik* (Wolfenbüttel, HAB, Cod. 120 Extrav.), in which he gives a detailed account of the six burgher revolts (*schichten*) in Braunschweig between 1292 and 1420 (1512 in a later continuation). In a final chapter, he identifies Braunschweig's monetary system as the cause of the recurrent uproars. The author appears as a conservative supporter of the city order. It is likely that the councillors were his intended readers.

It is unclear whether another work, the *Chronicken der Sassen*, was written by Hermen or by his kinsman Konrad → Bote.

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CHRISTINE PUTZO

Bote, Konrad

late 15th century. Germany. Though probably born in Wernigerode, he settled in Braunschweig (Brunswick), where his kinsman Hermen → Bote was active as a chronicler. Here Konrad became a goldsmith and is attested in the town's fiscal lists

from 1475 to 1501. He is believed to be the author of a Middle Low German *Chronicken der Sassen* (Chronicles of the Saxons), though a case has also been made for Hermen as its author.

The *Chronicken der Sassen* was written in 1489–91, most likely in Braunschweig. It was written for publication, and was first printed by Peter Schöffler in Mainz in 1492. This was followed by a High German edition by Johann Pomarius entitled *Chronica der Sachsen und Niedersachsen*, printed in Wittenberg in 1589. The chronicle came into being shortly after internal turbulences in Braunschweig, which it describes in detail. However, its focus lies not only on the town but includes also the whole Lower Saxon area and in particular Magdeburg. It is structured annalistically, but fuller accounts of particular events and genealogies of emperors and sovereigns are inserted at regular intervals. It is written from the ruling dynasty's point of view, even though members of this dynasty can hardly be considered as sponsors or commissioners of the work. Sources include the → *Sächsische Weltchronik*, the → *Magdeburger Schöppenchronik* and the → *Braunschweigische Reimchronik*. There is little original material, merely a compilation of these sources, which limits the value of the work for historians. However it is adorned with many fine woodcuts.

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CARSTEN KOTTMANN

Bouchart, Alain

late 15th century. France (Brittany). Breton notary, jurist and secretary of Duke Francis II, councillor and master of requests to Charles VIII of France, advocate in the Parlement de Paris. Bouchart was possibly born ca 1440–50, to a petty Breton-speaking noble family originating near Guérande, which had distinguished itself serving the dukes of Brittany. After studying law, possibly at Angers or Paris, he practised as a notary in Guérande (1471) but was once suspected of piracy. Both he and his brother Jacques were named to the legal commission that produced the first pub-

lished edition of the *Très ancienne coutume de Bretagne* (The very ancient customs of Brittany, 1485). His name occurs in ducal chancery records from this point, siding with those opposed to Charles VIII but finally being reconciled to the union of the duchy with France shortly before the king's marriage to Anne of Brittany in September 1491. From 1494 he lived mainly in Paris, serving on the *Grand Conseil*. He is last mentioned as a defence lawyer in *Parlement* in 1505. He died sometime between 1514 and 1531.

Bouchart's *Grandes Croniques de Bretagne* (Great Chronicles of Brittany) was published in Paris in 1514. His interest in Breton history may have arisen first from his legal studies but he was encouraged by Queen Anne, patron also of Pierre → Le Baud. He drew on all his main Breton predecessors from → Guillaume de Saint André onwards, as well as on a vast range of other well-known writers including → Geoffrey of Monmouth, → Vincent of Beauvais, Jean → Froissart and all the major 15th-century French chroniclers. Law codes, hagiography, archival material and eyewitness accounts were also pillaged and many learned references or allusions to works of classical antiquity occur. But the predominant tone of Bouchart's writing was resolutely to fashion an account in the tradition of those previously written in honour of the Montfort dukes of Brittany, initially breaking off at the death of Francis II (1488) to avoid relating the painful process by which the duchy was absorbed into the crown of France. But commercial success resulted in further editions of the book from 1518, and these included an account of the reign of Anne which apparently was not written by Bouchart.

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MICHAEL JONES

Bouchet, Jean

1476–1558? France. *Procureur* from Poitiers; *rhétoriqueur* poet, moral and religious writer and author of three historical works.

The most important is *Les Annales d'Acquitaine*, written for the press, with a first edition by Marnef and Bouchet in 1524, and reprints revised and extended by the author in 1526, 1531, 1535, 1545 and 1557. It falls into four parts: the first deals with the origins of Aquitaine and Poitiers to the end of the Roman occupation; the second runs from the Visigoths to Charles the Bald, under whose rule the province became a duchy; the third takes the history of the duchy up to Louis VIII; and the fourth and longest part continues from Louis IX to about 1520 in the 1524 edition, with extensions in later editions up to 1557. The work becomes a national chronicle while including episodes particularly relevant to the province. Bouchet seeks to reconcile his multiple sources where they disagree; he favours documents found in his own research in local monasteries, and tends to be critical of modern writers like Robert → Gaguin. For contemporary history he draws extensively on news pamphlets.

Other historical works by Bouchet include *L'Histoire et cronique de Clotaire*, 1518, a combination of hagiography and chronicle on St. Radegonde and her husband, King Clotaire I, and *Les Anciennes et modernes genealogies des roys de France*, 1528, which offers for each king from Pharamond to François I a prose account of the reign, a woodcut portrait and a verse epitaph.

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JENNIFER BRITNELL

Bourgeois de Valenciennes

ca 1253–1366. France. Anonymous author of a prose chronicle in Old French relating the story of Valenciennes to 1366 (French troops' departure to Spain). This *bourgeois* may have been a member of the Bernier family, who lived around 1350–60. The first part of the chronicle contains the biography of Jean Bernier, who was a magistrate of Valenciennes till he fell into disfavour and went

to the court of Philip VI in 1349. HALSBERGHE maintains that the author is probably the grandson of the first Jean Bernier; he could have written the chronicle from the primitive archives and notes of his forbear to relate the story of his family and city. This would explain references to events after 1366 such as the murder of Louis d'Orléans. The style is personal and partial: the *bourgeois* refers only to political events he witnessed or knew well, with a perspicacious look at the conflict between France and England. Sole manuscript: Paris, BnF, Arsenal 5269, fol. 156–251.

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TANIA VAN HEMELRYCK

Boustronios, Georgios

[George Bustron]

ca 1435/40–after 1501. Cyprus. Greek Cypriot royal official. Author of Διήγησις Κρονικάς Κύπρου (*Diegesis Kronikas Kyprou*, Narrative of the Chronicle of Cyprus) in the medieval Greek Cypriot dialect and in prose.

Boustronios came from a family of civil servants of perhaps Syrian origin including both Greek and Latinised members (e.g. the 16th-century chronicler Florio Bustron), some of whom rose to nobility in the 15th–16th centuries. In his youth Georgios loyally served future James II of Lusignan to become later the *chevetain* (district officer) of Salines, moving between Nicosia and Larnaca. The chronicle attributed to him (it contains only third-person references to Boustronios) is the second of the two 15th-century texts that tell the history of the Lusignan Kingdom of Cyprus in the local Greek idiom, the first one being that of Leontios → Machairas. Boustronios takes up the narrative from where Machairas stops, covering the period 1456–89 (with a concluding paragraph dated 1501), that is the closing years of the reign of John II and the reigns of his daughter Charlotte, his illegitimate son James II, James's short-lived son James III, and his wife Catherine Corner, with the emphasis on the civil war between Charlotte and James II. Probably composed between

ca 1497–ca 1501, it is a dynastic history but also contains memoirs of a period in which the writer is an essential participant.

Boustronios's chronicle has long been overshadowed by that of Machairas, as it is considered to be simpler in style and language and poorer in historical perspective. Recent scholarship, however, has brought out as qualities of history writing its unpretentious simple style, dispassionate way of recounting events, and occasional annalistic narrative technique. The chronicle survives in three 16th-century manuscripts: BL, Arundel 518 (143 folios) containing the fullest and probably the oldest version; Venice, BNM, gr. VII, 17 (=1268) (134 folios); and Venice, BNM, gr. VII, 16 (=1080) (fol. 287^r–377^v = old foliation 308^r–401^v). An unpublished early Italian translation of the chronicle exists in Venice, Museo Correr, ms. Donà delle Rose 45, fol. 1^r–54^r, and lost Latin and Italian translations were made by the 16th-century Cypriot historian Étienne de Lusignan.

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ANGEL NICOLAOU-KONNARI

Bower, Walter

1385–1449. Scotland. Author of *Scotichronicon*, a long Latin prose history of Scotland from its legendary origins to 1437. Born and raised in Haddington, East Lothian, he professed as a canon at St. Andrews Cathedral about 1400 and studied at the University of St. Andrews after it opened in 1410, earning degrees in canon law and theology. In 1417 he became the abbot of the Augustinian house at Inchcolm, on an island in the Firth of Forth off the coast of Aberdour in Fife, a post he held until his death. As abbot, he

attended royal councils and parliaments during the reign of James I, served as one of the commissioners who collected the ransom of the king in 1423 and 1424, and joined the 1433 embassy to Paris to arrange the marriage of James's daughter Margaret to the future Louis XI. His involvement with public life seems to have declined after James was assassinated in 1437.

Bower wrote the *Scotichronicon* during the 1440s. The chronicle begins with the legend of the Scots' descent from the Egyptian princess Scota and continues to his own time, ending with the assassination of James I in 1437. The *Scotichronicon* is dedicated to Sir David Stewart of Rosyth, though it is not known how involved Stewart was as a patron of the work.

The *Scotichronicon* incorporates the *Chronica Gentis Scotorum* of → John of Fordun into its early chapters. Many 19th- and early 20th-century scholars dismissed Bower's contributions as mere continuations of Fordun's work, and ones of tedious prolixity at that. However, Bower's employment in James's administration gave him access to official documents that allowed him to further develop Fordun's material, and he also seems to have collected some scraps of additional chronicles either composed after Fordun's time or not available to Fordun. Furthermore, he contributed eyewitness accounts of much of the early 15th century and especially of James's reign.

Like → Higden in his approach to English history, Bower approached Scottish history as part of the broader historical context; the *Scotichronicon* was as much history for Scots as a history of Scotland. To that end he reported events of contemporary European history and even ranged as far afield as the Middle East when discussing the Crusades. Like Fordun, he quotes widely from the Bible as well as classical and mediaeval authors, particularly the *Speculum Historiale* of → Vincent of Beauvais, to provide historical context and moral education for his readers.

Bower prepared two versions of his work, a long version consisting of sixteen books and an abridged version consisting of forty shorter books. There are numerous manuscripts of the full version, the most important being Cambridge, Corpus Christi College, ms. 171, which was Bower's working copy. Other manuscripts of the full version include London, BL, Harley 712 and Edinburgh, NLS, Advocates. 35.6.8, the *Black Book of Paisley*. Bower's abridgement of his work, the

Book of Cupar, survives in NLS, Advocates 35.1.7. Other abridged versions were made by other writers, including one in NLS, Advocates 35.5.2, written ca 1461, and one in NLS, Advocates 35.6.7, written ca 1480 (once thought to have been written ca 1450) attributed to Patrick Russell.

All of the manuscript copies were produced before 1510, after which the work seems to have fallen out of general favour. The *editio princeps* was not published until 1759, when Walter Goodall printed it in Edinburgh as *Joannis de Fordun Scotichronicon cum supplementis et continuatione Walteri Boweri*. The *Scotichronicon's* influence continued to be felt in Scottish historiography in the 16th century, however, serving as a starting point for chroniclers such as Hector → Boece and Adam Abell, both of whom, like Bower, focussed on setting Scottish history into broader contexts.

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STEPHANIE THORSON

Boysset, Bertrand

ca 1355–1416. Southern France. A bourgeois landowner of Arles, trained as a surveyor. He translated didactic texts, wrote poems, technical treatises, a history of Arles (all in Provençal), but is best known for his chronicle of events in Arles and Provence from 1364 to 1414. Starting with details of his family history in Provençal, he switches to Latin for the political history. It is often thought that for the latter he simply copied other writers' work, such as that of Garoscus de Ulmoisca Veteri. The first autograph manuscript, Genoa, BU, E II 18, called the *Trinitaires d'Arles*, ending in 1401, is probably a first draft. A second autograph (Paris, BnF, fr. 5728) offers a better, fuller text even though some events have been suppressed, and runs to 1414; it is particularly interesting for the account of the wars of

the Viscount of Turenne and the Great Schism. The manuscripts were copied many times in later centuries.

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RÉGIS RECH

Bozner Chronik

14th century. South Tyrol (Italy). Town chronicle of Bozen (Bolzano) in German. The chronicle covers the years 1018–1366, focussing mainly on events around the middle of the 14th century, and was probably written in the second half of that century. In 1518, the Bishop of Trento, Cardinal Bernhard von Kles, added a docket describing it as *Ain alte cronica die fil auch unsers stift betrift die wier zue Potzen aus gar ain altem puech haben lassen ziehen* (an old chronicle which also relates closely to our house, which we commanded to be copied at Bozen from an old book).

While the earliest records, which are mostly restricted to the consecration of churches (Eppaner Kapelle 1131, Kloster in der Au 1177, St. Nikolaus zu Bozen 1180) and the fires of 1224 (supposedly with 1500 deaths) and 1291, are relatively succinct, such natural catastrophes as storms, earthquakes and flooding are described more fully. The chronicler shows particular interest in the devastating swarms of locusts which in 1340 even *frawn mentl vnuud rockh zerkewtten* (devoured the coats and skirts of the women) and which were excommunicated by the priest in Kaltern in 1338. One reference to ostentatious fashions in clothing is of some cultural-historical interest: *Item das man guglen mit lanngen zipflen trug gemancklich vnuud das etlich zipflen zwaier oder dreier klaffter lang waren, das geschach vnuuder der zal 1340 jar* (and that they wore gurgles with long tails, and that some of these tails were two or three fathoms [up to 5 meters] in length, this happened in 1340).

The *Bozener Chronik* served as the basis of the later *Tiroler Chronik*, which ran to 1548 and is

found in many 16th-century copies. It was also the source for later accounts of the town history. Transmission: Innsbruck, Tiroler Landesmuseum, Dip. 612/1, 3^v–25^r (16th century); Innsbruck, UB, cod. 502, 1^r–32^r (16th century); Bolzano, Privataarchiv Toggenburg (15th century—the oldest manuscript, but incomplete); Waidbruck, Archiv auf Schloß Trostburg, (ca 1500, lost since the mid-20th century), and also several 17th-century copies.

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MONIKA SCHULZ

Brabantsche Yeesten Continuation

15th century. Low Countries. Dutch-language rhyme chronicle of the history of Brabant for the period 1356–1430. It served as a continuation of → Jan van Boendale, being styled as the 6th and 7th books of Jan's five-book *Brabantsche Yeesten*, but it is nearly two times larger (30,000 lines versus Jan's 16,000). Following the *Brabantsche Yeesten*, the rhyme-form is used, which is anachronistic for the 15th century.

The *Continuation* was ordered by → Petrus de Thimo, whose *Brabantiae historia diplomatica*

served as one of the main sources. Further information was supplied by → Emond de Dynter, secretary of the dukes of Brabant and Burgundy. An anonymous writer, humble servant of duke John IV, sometimes identified with Wein van Cotthem, turned this information into a rhyme-chronicle. The *Continuation* contains important information for the history of Brabant, especially for the years 1406–30.

The first part of the chronicle (book 6) has survived as autograph in Brussels, KBR, 17,017, fol 1^r–94^r & fol. 210 bis^r–ter^v. Soon after its completion, the *Brabantsche Yeesten* was copied by Henricus van den Damme for the town of Brussels, a copy now in KBR, 19,607 fol. 117^v–273^r. Further manuscripts are Brussels, KBR, 17,012–3, fol. 99^v–277^v (15th century), KBR, 17,017, fol. 95^r–210^v (17th century, book 7) and Antwerp, StB, B 15,828, fol. 111^r–269^r (15th century).

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ROBERT STEIN

Bracciolini, Giovanni Francesco

Poggio

1380–1459. Italy. Humanist and chancellor of the Florentine Republic. Author of a history of Florence. Having studied in Florence, where he became acquainted with the humanistic circle around Coluccio Salutati (1331–1406), he went to Rome to serve as *abbreviator* and *scriptor* in the Curia. His time at the Council of Constance (1414–18) afforded him the opportunity to look for antique manuscripts in Swiss, German and French monasteries. During the decades that Bracciolini attended to his duties at the Roman Curia he pursued the search for and the study of classical texts. In 1453 he was appointed chancellor and historian to the Republic of Florence.

His Latin *Historiae Florentini populi* (History of the Florentine people) recounts in eight books the history of the city up to Bracciolini's own time. After a cursory perusal of the beginnings of the city, Bracciolini concentrates on the period 1350–1455 and here especially on the wars the Republic fought against the Viscontis, the rulers of Milan. By focussing on the last hundred years Bracciolini both continues and rivals Leonardo → Bruni's *Historia Florentini populi*, which extends to 1402. Other sources were Giovanni → Villani's *Cronaca*, the *Historia fiorentina* of Domenico di Leonardo → Buoninsegni and Flavio → Biondo's *Historiarum ab inclinatione Romanorum imperii decades*.

The *Historiae Florentini* is transmitted in Venice, BNM, cod. 392. It was first edited in Venice by G. B. Recanati in 1715. However, the translation into Italian vernacular by his son Jacopo appeared in print in Venice in 1476.

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SUSANNE GRAMATZKI

Brachéa Chroniká

[Βραχέα Χρονικά (Short chronicles)]

10th–18th centuries. Byzantium and Post-Byzantium. Short lists of chronographical notes can often be found in Greek manuscripts of other texts, inserted by the scribes or by the owners of the manuscripts on free pages, on the end papers or in the margins. Taken together their contents span the years 313–1771. The term *Short Chronicle* (Βραχέα Χρονικά or Σημείωμα Χρονικό) was first coined about 1910 by the Greek Byzantologist Sp. LAMPROS, who became aware of them and began to collect the texts systematically. This work was continued by R.-J. LOENERTZ

and for the present completed by P. SCHREINER in 1975, although further chronographical lists continue to be found, some of which are edited by PRINZING or ΕΓΓΗΜΙΑΔΕΣ. The last edition by SCHREINER fills three volumes; the first contains text editions, and the second very usefully presents all the notes together in a chronological order with annotations; the third has partial German translations. Normally the texts are very short, they are related to a single, exactly dated event and we have no reason to doubt their authenticity. The language is, compared to most other Byzantine historical texts, on a low stylistic and linguistic level, and even the authors of the later Byzantine period up to 1453 made use of vernacular Greek, a fact not always was sufficiently taken into account in SCHREINER's edition. The content of the *Short Chronicles* will be summarised below (our numbering occasionally diverges from that of SCHREINER):

1: Excerpts from the so-called *Megas chronographos*, which must have been an universal chronicle compiled in the 10th century. Eighteen fragments dating from 477 to 750 with the title *Ἀπὸ τοῦ μεγάλου χρονογράφου* (Taken from the *Great Chronicle*) relate events concerning the history of the Byzantine Empire. Manuscript: Vatican, BAV, cod. gr. 1941, fol. 241^v-242^v, 272^v, 286^v (10th century). Text: SCHREINER, *Kleinchroniken*, I, 37-45 and III, 11-15.

2: Twenty-one excerpts with title the *Ἐκ τοῦ χρονικοῦ περὶ Λέοντος τοῦ Ἰσαύρου* (From the *Chronicle about Leon the Isaurian*) dealing with the history of the Byzantine Empire from 730 to 820. The *Chronicle about the Emperor Leon* (717-41), under whose reign the Byzantine Iconoclastic Controversy began, is lost. Manuscript: El Escorial, RMSL, Ω-IV-16, fol. 124-125 (16th century). SCHREINER, *Kleinchroniken*, I, 46-49.

3: Anonymous chronicle consisting of seven fragments about the history of the Byzantine Empire from 780 to 1063. The text seems to be unique. Manuscript: Athos, *Μονή Athos*, cod. 92, fol. 369-369^v (16th century). SCHREINER, *Kleinchroniken*, I, 50-52 and III, 16-17.

4: Five excerpts relating Byzantine history from 1059 to 1211, in a somewhat apocalyptic tone. The dates refer to the Constantinopolitan year of Creation. Manuscript: Jerusalem, *Μονή του Αγίου Σάββα*, cod. 697, fol. 116-117 (13th century). Text: SCHREINER, *Kleinchroniken*, I, 51-52 and III, 18.

5: List with the exact date of birth of the children of emperor Alexius I Comnenus, starting with Anna Comnene (1083 to 1098). Manuscript: Moscow, *Государственный исторический музей, Син. греч.* 53 (147 Vlad.), fol. 1^v (12th century). SCHREINER, *Kleinchroniken*, I, 54-56.

6: One note on the coronation and two on the death of emperor Ioannes II Comnenus (1118-43). Manuscript: Rome, *Biblioteca Vallicelliana*, cod. B 53, fol. 92 (14th century). SCHREINER, *Kleinchroniken*, I, 57-58 and III, 19-20.

7: Twenty-nine notes from a chronicle relating late Byzantine history from 1203 to 1435, particularly on the expansion of the Ottomans. Manuscripts: Athos, *Μονή Διονυσίου*, cod. 219, fol. 173^v-174^v (15th century); Venice, BNM, cod. gr. 408, fol. 145-146^v (15th century). SCHREINER, *Kleinchroniken*, I, 59-71 and III, 21-26.

8: Fifty-six notes on Byzantine history from 1204 to 1352. In the centre of narration is the period from Andronicus III's revolt against his grandfather and the reign of emperor → Ioannes VI Kantakouzenos. Manuscripts: Athos, *Μονή Ἰβήρων*, cod. 210, fol. 223^v-230 (16th century). SCHREINER, *Kleinchroniken*, I, 72-87 and III, 27-34.

9: Fifty-four notes with the title *Χρονικὸν μερικόν* (Detailed chronicle) on Byzantine history from 1315 to 1453 focussed on Constantinople. The last five excerpts may have been added by the scribe of the manuscript writing from his own experience. Manuscript: Bologna, BU, cod. 3632, fol. 352^v-353^v (15th century). SCHREINER, *Kleinchroniken*, I, 88-100.

10: Eleven notes in two sections (1328-32; 1385-91) on the history of the Palaeologan emperors. In particular the coronation of Manuel II is emphasised. Manuscript: Lesbos, *Μονή του Λειμῶνος*, cod. 295, p. 108, 140-41, 162, 190-92 (14th century). SCHREINER, *Kleinchroniken*, I, 101-104 and III, 35-36.

11: Chronicle consisting of four notes on the lives of Byzantine emperors from 1341 to 1376 and one on the death of patriarch Ioannes XIV Kalekas (1347). Manuscript: Vatican, BAV, cod. gr. 778, fol. 1 (text from the 15th century). SCHREINER, *Kleinchroniken*, I, 105-106.

12: The text consists of nineteen notes in two sections especially on the reign of emperor Manuel II Palaeologus (1391-1425). The first section tells of the Ottomans advancing to Constantinople (1376-99), the second on the campaigns

of Timur in Asia Minor (1400-03). Manuscript: Cambridge, Trinity College, cod. 0. 3. 51, fol. 54-57^v (16th century). SCHREINER, *Kleinchroniken*, I, 107-114 and III, 35-36.

13: A chronological list with fourteen single events of Byzantine history from 1422 to 1425, possibly a copy of an official chronicle. Manuscript: Oxford, Bodleian Library, cod. Roe 18 A, fol. 45^v (14th century). SCHREINER, *Kleinchroniken*, I, 115-18.

14: A short universal chronicle with the title *Περὶ τῶν ἀπὸ κτίσεως κόσμου ἐτῶν καὶ τῶν ἀνέκαθεν βασιλευσάντων ἐν τῇ Ῥωμανίᾳ* (All the time since Creation and on the emperors of the Rhomania). The preface presenting the ages from Adam to Jesus Christ and to emperor Constantine I (306-37) is followed by a list of Eastern Roman emperors up to Constantine XI (1453). Only the historical development causing the sack of Constantinople by the Latins (1180-1204) and the Ottoman conquest in 1453 is outlined more extensively. About seventeen manuscripts are known, but quite important are: Sinai, *Μονή της αγίας Αικατερίνης*, cod. gr. 1117, fol. 324^v-326^v (14th century; text up to 1204); Vatican, BAV, cod. gr. 162, fol. 72^v-77^v (16th century) and cod. gr. 975, fol. 151-157^v (16th century); Paris, BnF, cod. gr. 1785, fol. 51^v-57^v (16th century); Turin, BNU, cod. B VI 32, fol. 48-53 (16th century). SCHREINER, *Kleinchroniken*, I, 121-55 and III, 41-47 (partial German translation).

15: A list of twenty-three notes on the terms of office of Byzantine emperors from 913 to 1081. Manuscript: Florence, BML, cod. plut. 59, 13, fol. 166^v (15th century). SCHREINER, *Kleinchroniken*, I, 156-62.

16: This chronicle consisting of twenty-six notes on Byzantine emperors from 913-1118 can be compared with the → *Ekloge historion*. Only the short reign of Michael V Kalaphates (1041-42) and his deposition is extensively reported. Manuscript: Vienna, ÖNB, cod. theol. gr. 133, fol. 124-25 (13th century). SCHREINER, *Kleinchroniken*, I, 163-68.

17: List of Byzantine emperors from 1057 to 1071. The text could probably be seen as a version of the so-called → *Chronographicon syntomon*. Manuscript: Athens, *Εθνική βιβλιοθήκη*, cod. 1429, fol. 45 (14th century). SCHREINER, *Kleinchroniken*, I, 169-70.

18: Four notes on some Comnenian emperors (1081-1180) with Manuel I (1143-80) in the centre. Manuscript: Vatican, BAV, cod. gr. 1056, fol.

6^v-7 (14th century). SCHREINER, *Kleinchroniken*, I, 171-72.

19: Three notes on the sack of Constantinople by the Latins and on the so-called Nicaean Empire (1204-39). Manuscript: Milan, *Biblioteca Ambrosiana*, cod. F 12 sup., fol. 303^v (13th century). SCHREINER, *Kleinchroniken*, I, 173.

20: Five notes written in 1338 on the Latin sack of Constantinople in 1204 and its recapture in 1261. Manuscript: Vatican, BAV, cod. Palat. gr. 93, fol. 192^v (14th century). SCHREINER, *Kleinchroniken*, I, 174-75.

21: Six short notes on Byzantine history from 1204 to 1282 (death of emperor Michael VIII Palaeologus). Manuscript: Florence, BLM, cod. plut. 87, 16, fol. 63-63^v (15th century). Text: SCHREINER, *Kleinchroniken*, I, 176-77.

22: Short chronicle consisting of fifty-three notes from 1221-1460. Up to 1347 the text is only a list of emperors, but subsequently also events concerning the city of Constantinople or the Balkans are reported. Manuscripts: Florence, BML, cod. plut. 59, 13, fol. 167-168 (15th century); Vatican, BAV, cod. gr. 162, fol. 80^v (16th century). Text: SCHREINER, *Kleinchroniken*, I, 178-88 and III, 48-52.

23: According to the editor these six notes on local events from 1293 to 1307 probably could have been taken from a lost chronicle of Galipoli (now Gelibolu, Turkey). The text has been preserved in four manuscripts. Important are: Paris, BnF, cod. gr. 2381, fol. 2^v (14th century); Vatican, BAV, cod. palat. gr. 369, fol. 149 (15th century). Text: SCHREINER, *Kleinchroniken*, I, 191-95.

24: Short chronicle consisting of six notes on the history of Jerusalem from 317 to 648. Manuscript: Paris, BnF, cod. suppl. gr. 1249, fol. 51 (17th-18th century [text of the chronicle]). Text: SCHREINER, *Kleinchroniken*, I, 196-97.

25: Five notes on events from 1191 to 1222 important for the church of Cyprus after the island was taken by the Crusaders. Manuscript: Vatican, BAV, cod. palat. gr. 367, fol. 180 (15th century [text of the chronicle]). Text: SCHREINER, *Kleinchroniken*, I, 198-99.

26: Short chronicle consisting of seventeen notes on the history of the Cypriot Latin kingdom of the Lusignans (1209-1310). Manuscript: Vatican, BAV, cod. Palat. gr. 367, fol. 171^v, 172^v, 177 (14th century). Text: SCHREINER, *Kleinchroniken*, I, 200-204 and III, 53f.

27: Three chronological notes of local importance on the history of Cyprus in 1330, 1347 and

1479 (written by different scribes). Manuscript: Paris, BnF, cod. gr. 546, fol. 324a^v (14th and 15th century). Text: SCHREINER, *Kleinchroniken*, I, 205–206 and III, 55.

28: A text consisting of two sections on the history of Cyprus. The first part (1425–29) deals in large parts with Mamluk attacks on the Island. The second part, written by another scribe, is on natural catastrophes in the Eastern Mediterranean from 1508 to 1510. Manuscript: Paris, BnF, cod. gr. 624, fol. 1–2^v (15th and 16th century [text of the chronicles]). Text: SCHREINER, *Kleinchroniken*, I, 207–12 and III, 56–58.

29: A unique chronicle consisting of sixteen notes on the history of Mesembria (today Nessebar/Bulgaria) at the Black Sea coast from 1365 to 1448. Manuscripts: Vatican, BAV, cod. palat. gr. 369, fol. 149^v (15th century); Oxford, Bodleian Library, cod. Cromwell 10, p. 362–64 (16th century); Athos, Μονή της Μεγίστης Λαύρας, cod. Ω 29 (1839), fol. 7^v–8 (18th century). Text: SCHREINER, *Kleinchroniken*, I, 211–17 and III, 59–60.

30: Περί τῆς Μυτιλήνης (*Chronicle of Mytilene*) or *Short Chronicle of Lesbos* (thus DENNIS) consists of six excerpts about local history of the Isle of Lesbos from 1355 to 1408/09. Manuscript: Paris, BnF, cod. suppl. gr. 685, fol. 12–12^v (15th century) Text: SCHREINER, *Kleinchroniken*, I, 218–21 and III, 61–2; DENNIS, "The Short Chronicle of Lesbos (1355–1428)", *Lesbiaka*, 5 (1965), 3–24.

31: A local chronicle on events at Mitylene (Lesbos) in two sections. The first is on ships arriving at or departing from the island between in 1415 and 1416, the second is on the Lesbian family Kolybas (1409 and 1424). Manuscript: Vatican, BAV, cod. gr. 876, fol. 1 and 8 (15th century [text of the chronicle]). Text: SCHREINER, *Kleinchroniken*, I, 222–24.

32: A local chronicle on the Peloponnesian cities Nauplion and Argos from 920 to 1446. The text consists of forty-eight notes on events in these cities or on political activities and relationships they were involved in. There are four manuscripts; the most important are: Cambridge, UL, cod. 6009, fol. 203–203^v (16th century); Paris, BnF, cod. suppl. gr. 1090, fol. 297^v (15th century). Text: SCHREINER, *Kleinchroniken*, I, 225–37.

33: A coherent chronicle on Byzantine history from 1187 to 1524 with its nucleus on the Peloponnesus. The last of altogether ninety-one notes is about a successful Ottoman attack in Apulia (1524). Manuscripts: Athos, Μονή Διονυσίου,

cod. 282, fol. 185^v–186 (16th century); Paris, BnF, cod. gr. 938, fol. 103–109^v (16th century) and cod. gr. 1775, fol. A–C^v (15th century [text of the chronicle]). Text: SCHREINER, *Kleinchroniken*, I, 238–61 and III, 63–73.

34: The text consists of two sections. The first is an extract from Georgios → Sphrantzes with thirty-eight notes relating the history of the Peloponnesus from 1423 to 1475. Section two has seventeen notes on the step by step conquest of the region by the Ottomans (1481–1520). Manuscripts: Athos, Μονή Ιβήρων, cod. 329, fol. 279^v–280^v (16th century), cod. 382, fol. 964–965^v (16th century) and cod. 388, fol. 40^v–41 (16th century); Vatican, BAV, cod. gr. 162, fol. 81–83 (16th century). Text: SCHREINER, *Kleinchroniken*, I, 262–81 and III, 74–81.

35: Seventeen notes in four sections. The first mentions some main dates on Constantinople (330–1261), the other sections are different versions of a chronicle of the Peloponnesus from 1399 to 1458. The centre of the record is the so-called Hexamilion, a wall six miles in length constructed in the 5th century nearby the isthmus of Corinth to defend the Peloponnesus from invasion. Manuscripts: Athos, Μονή Διονυσίου, cod. 282, fol. 87^v–88 (16th century); Paris, BnF, cod. gr. 1259, fol. 1 (16th century) and BnF, cod. gr. 1723, fol. 466 (16th century). Text: SCHREINER, *Kleinchroniken*, I, 282–88.

36: Thirty-two notes on the history of Venice and its relations to the Peloponnesus (432–1503) with the title Ἐνθεύθεν ἄρχομαι ἀπὸ τὸν καιρὸν τῆς Βενετίας πότε ἔγινεν καὶ θέλω εἰπεῖν ἕως τὸν καιρὸν τῆς Μοθώνης (Let me begin with the time when Venice was founded and let me tell the story up to the conquest of Methoni) in vernacular Greek. Manuscript lost. Text: SCHREINER, *Kleinchroniken*, I, 289–96.

37: Short chronicle of two sections entitled Σύνοψις χρονικῆ Ἰακώβου τοῦ Κυριανίτη (Chronological overview of Iakobos Kyrianites). The first section has five notes on the Ottoman expansion (1204–1354) in general, the second part is more focussed on the Peloponnesus from 1446 to 1501. Manuscript: Cambridge, Trinity College, cod. 0.2.36 (1140), fol. 122–124^v (16th–17th century). Text: SCHREINER, *Kleinchroniken*, I, 297–302 and III, 82–85.

38: Twenty-nine chronological notes on the history of the Peloponnesus, especially from 1421 to 1514. The first note is about the Ottomans establishing their capital at Prousa (now Bursa,

Turkey) in 1321. Manuscript: St. Petersburg, Российская национальная библиотека, cod. gr. 483 (16th–17th century). SCHREINER, *Kleinchroniken*, I, 303–07 and III, 84–85 (partial German translation).

39: Two chronological fragments on the Ottoman conquests in the Peloponnesus, one with five notes on 1185–1512, the other with eight notes on 1446–1514. Manuscripts Paris, BnF, cod. gr. 1711, fol. A^v–B (16th century); Vatican, BAV, cod. gr. 162 (16th century). SCHREINER, *Kleinchroniken*, I, 308–12 and III, 86–87.

40: Nineteen notes on the Ottoman conquests on the Peloponnesus and on the Balkans between 1415 and 1540. Manuscript: Athos, Μονή Βατοπεδίου, cod. 1201, fol. 255 (anno 1490). Text: SCHREINER, *Kleinchroniken*, I, 313–16.

41: Eight notes without chronological order on the history of Monemvasia (Peloponnesus) from 330 to 1540, see also → *Chronicle of Monemvasia*. Manuscript: Athos, Μονή Κουτλουμουσίου, cod. 220, fol. 188^v–189 (17th century). SCHREINER, *Kleinchroniken*, I, 317–20.

42: Short chronicle with eight notes on the history of Monemvasia from 1394 to 1435. Manuscript lost. SCHREINER, *Kleinchroniken*, I, 312–22.

43–44: Two chronicles of eleven and five notes respectively on the family of the Likianoioi from Monemvasia (1493–1640 and 1626–33). Manuscript: Athos, Μονή Κουτλουμουσίου, cod. 220, fol. 84 and 17 (17th century). SCHREINER, *Kleinchroniken*, I, 323–25.

45: See → *Unique Chronicle of Sicily*.

46: Three chronological notes on the Ottoman conquest of Otranto (Apulia) in 1480/81. Manuscript: Vatican, BAV, cod. Ottobon. gr. 154, fol. 3 (16th century). SCHREINER, *Kleinchroniken*, I, 341f.

47: A text consisting of nine chronological notes (1379–1446) on the cities of Thebes and Athens. Manuscripts: Paris, BnF, cod. gr. 445, fol. 126^v (14th century) and cod. gr. 1530, fol. 248 (13th–14th century). SCHREINER, *Kleinchroniken*, I, 343–46.

48: Four notes without chronological order on the history of Northern Thessaly. Manuscript: Elassona, Μονή της Παναγίας Ολυμπιώτισσα, cod. 189, fol. 159^v (16th century). SCHREINER, *Kleinchroniken*, I, 347f.

49: Ten chronological notes on single events of the history of Thessalonica and on the Otto-

man expansion in Northern Greece (1334–1402). Manuscripts: Berlin, SB, cod. gr. 173 (Phill. 1577), fol. 138 (15th century); Paris, BnF, cod. suppl. gr. 1148, fol. 135^v (16th century). SCHREINER, *Kleinchroniken*, I, 349–52.

50: A collection of various excerpts particularly on former Byzantine places now ruled by the Venetians. At the beginning the foundation of seven cities in Italy and in the Eastern Mediterranean are mentioned, followed by two excerpts on the church of the Hagia Sophia at Constantinople (330–532). The next section deals with the foundation of Venice and of Venetian colonies (421–1389) in the East followed by a short text about Mohammed and the Ottoman sultans up to Selim II (632–1566/74) after whom the Ottoman Empire was expected by the chronicler to break down. About fourteen manuscripts record these events, the more important of which are: Athens, Εθνική Βιβλιοθήκη, cod. 701, fol. 247^v–248 (16th–17th century); Athos, Μονή Ιβήρων, cod. 494, fol. 457 (16th century); Athos, Μονή Βατοπεδίου, cod. 754, fol. 179^v (16th century), Paris, BnF, cod. gr. 1712, fol. 429^v–430 (16th century), Vienna, ÖNB, cod. theol. gr. 261, fol. 275^v–277^v. Text: SCHREINER, *Kleinchroniken*, I, 353–66 and III, 88–89.

51: Seventeen notes on the history of Venice (421–1387), and on the foundation of Constantinople (330, 1453) and eight Italian cities. Manuscripts: Vatican, BAV, cod. Ottobon. gr. 339, fol. 238^v–239 (16th–17th century); Patmos, Μονή του αγίου Ιωάννου του Θεολόγου, cod. 286, fol. 35 (16th century). Text: SCHREINER, *Kleinchroniken*, I, 367–69.

52: Six notes (330–1463) without chronological order on the history of Venice and Constantinople. Manuscript: Paris, BnF, cod. gr. 1712, fol. 429^v–430 (16th century). Text: SCHREINER, *Kleinchroniken*, I, 370f.

53: Fifty-four notes on the Ottoman expansion and activities in Greece and on the Balkans (ca 1322–1574). Most important manuscripts: Cambridge, Trinity College, cod. 0.2.36, fol. 140^v–142^v (16th century); Athos, Μονή Ιβήρων, cod. 176 (4296), fol. 287^v (16th century), Moscow, Государственный исторический музей, Сп. греч. 426 (439 Vlad.), fol. 224^v (15th century). Text: SCHREINER, *Kleinchroniken*, I, 375–87.

54: Forty-five notes in chronological order on the Ottoman conquests in Europe from 1354 to 1520. Manuscript: Patmos, Μονή του Αγίου

Ιωάννου του Θεολόγου, cod. 390, p. 205-06 (16th-17th century). Text: SCHREINER, *Kleinchroniken*, I, 388-93.

55-57: Chronological lists composed on the basis of n° 53-54 and partially continued with Ottoman activities up to the year 1609. Chronicle 56 was composed in the monastery Dionysou on Mount Athos (1453-1537). These lists have been preserved in six manuscripts, but only Athos, Μονή Δοχειαρείου, cod. 127 (2801), fol. 436-439^v (17th century); Athos, Μονή Διονυσίου, cod. 224 (3758), fol. 8^v (16th century) and Athos, Μονή της Μεγίστης Λαύρας, cod. I 8 (1092), fol. 4^v-5^v should be mentioned here. Text: SCHREINER, *Kleinchroniken*, I, 394-411 and III, 90-91.

58: A short universal chronicle consisting of forty-eight notes from creation to 1566 with the title Περί τῶν Τούρκων τῶν βασιλέων, ἐν ποίῳ χρόνῳ ἔλαβον τὰ κάτωθεν κάστρα (About the Ottoman emperors and in which time they took the fortified places mentioned below). The text is a combination of entries on Byzantine-Venetian relations and on the Ottoman expansion in Europe, although the emphasis is on the 16th century. We know 12 manuscripts, but the most complete are: Athens, Εθνική βιβλιοθήκη, cod. 2437, fol. 368^v-369 (17th century) and cod. 2610, fol. 373-374 (17th century); Jerusalem, Πατριαρχική βιβλιοθήκη, Τιμίου Σταυρού gr. 102, fol. 272-273^v (16th century); Athos, Μονή Βατοπεδίου, cod. 754, fol. 180-189^v (16th century). Text: SCHREINER, *Kleinchroniken*, I, 412-31 and III, 92-98 (partial).

59: Chronicle of thirty-three notes on Ottoman-Venetian relations and on Ottoman activities on the Balkans from 1453 to 1573. Apparently the text can be divided in four sub-groups with different titles in the manuscript tradition. Fifteen manuscripts are known, of which the following three are of special importance: Athens, Εθνική βιβλιοθήκη, cod. 1436, fol. 244-245^v (anno 1613) and cod. 2360, fol. 152^v-154 (a. 1727); Dresden, LB, cod. A 187, p. 10-11 (16th century). Text: SCHREINER, *Kleinchroniken*, I, 432-44 and III, 99-100.

60: A list with fifty-one excerpts almost exclusively on Byzantine and Balkan cities taken by the Ottomans between 1354 and 1596. At the beginning we have two notes on Constantinople, one on the appearance of Mohammed and one on the Ottomans entering Europe for the first time (1307). Important manuscripts: Athos, Μονή Κουτλουμουσίου, cod. 251, fol. 307^v-308^v (16th

century); Sinai, Μονή της αγίας Αικατερίνης, cod. gr. 1199, fol. 227-29 (anno 1598); Athos, Μονή Παντελεήμων, cod. 702, fol. 124^v (16th century); Cambridge, UL, cod. add. 6009, fol. 164^v (16th century); Patmos, Μονή του Αγίου Ιωάννου του Θεολόγου, cod. 285, fol. 36^v (18th century). Text: SCHREINER, *Kleinchroniken*, I, 445-57.

61: A list of fourteen chronological notes on Constantinople and on Ottoman conquests in South-Eastern Europe (330-1521). Four manuscripts are known, but two are of special importance: Athos, Μονή Παντελεήμων, cod. 702, fol. 124^v (16th century); Cambridge, UL, cod. add. 6009, fol. 164^v (16th century). Text: SCHREINER, *Kleinchroniken*, I, 458-60 and III, 92-98.

62: Seventeen notes in chronological order on Ottoman expansion and military activities from 1304 to 1500, but starting with the appearance of Mohammed. There are four manuscripts, including: Athos, Μονή Μεγίστης Λαύρας, cod. 1839, fol. 8^v (18th century); Ellasson, Μονή της Παναγίας Ολυμπιώτισσα, cod. 189, fol. 110^v (16th century). Text: SCHREINER, *Kleinchroniken*, I, 461-64.

63-64: A group of short chronicles in six different sub-versions on the Ottoman conquest of cities and regions in the former Byzantine as well as in Venetian dominions (330-1565/66). One version is entitled Αἱ βασιλείαι τῶν Τούρκων οἱ ἐβασίλευσαν τῆς Κωνσταντινουπόλεως (The reigns of Ottoman sultans who dominated Constantinople). We know ten manuscripts of the text. Important examples are: Cambridge, Trinity College, cod. 0.2.36 (11140), fol. 125-129^v (16th-17th century); Oxford, Lincoln College, cod. gr. 10, fol. 171^v-174^v (anno 1706); Paris, BnF, cod. suppl. gr. 1248, fol. 35^v-36^v. Text: SCHREINER, *Kleinchroniken*, I, 465-497 and III, 101-06.

65: A chronicle consisting of 46 notes on the Ottoman expansion in Europe and especially in the Aegean Sea from 1187 to 1646. Crete is given particular attention, as is the historical development of the 16th and 17th centuries. Manuscript: Athens, Εθνική βιβλιοθήκη, cod. 3073, fol. 415^v-418^v (16th century with additions of the 17th century). Text: SCHREINER, *Kleinchroniken*, I, 498-512 and III, 108-13.

66: Twenty-three notes in chronological order concerning Ottoman activities in the Aegean Sea and especially at Rhodes (1187-1571). Manuscript: Patmos, Μονή του Αγίου Ιωάννου του Θεολόγου, cod. 286, fol. 35^v-37 (17th century). Text: SCHREINER, *Kleinchroniken*, I, 498-502, 513-16.

67: Chronicle consisting of twenty-two notes on the Ottoman expansion on Greek islands and on the Balkans. Two manuscripts, but only one of value: Jerusalem, Μονή του Αγίου Σάββα, cod. 394, fol. A (17th century [only the text of the chronicle]). Text: SCHREINER, *Kleinchroniken*, I, 498-502, 517-20.

68: Thirty-one chronographical notes from 1187 to 1718 mainly related to Ottoman-Venetian conflicts. Manuscripts: Andros, Μονή του Αγίου Νικολάου, cod. 5, fol. 2^v (anno 1716), Cambridge, UL, cod. add. 1880.20, fol. 9^v (anno 1667). Text: SCHREINER, *Kleinchroniken*, I, 498-502, 521-25.

69: Chronicle of seventy-nine notes lasting from 330 to 1570 divided into fourteen sections. The entries after 1354 are primarily on Ottoman conquests in the area of the Byzantine Empire. This text has been preserved in five manuscripts, but three are of higher value: Athens, Εθνική βιβλιοθήκη, cod. 701, fol. 248^v-252^v (17th century); Meteora, Μονή Βαρλαάμ, cod. 195, fol. 123^v-128^v (17th century); and Ellasson, Μονή της Παναγίας Ολυμπιώτισσα, cod. 189, fol. 34^v-37 (16th/17th century). Text: SCHREINER, *Kleinchroniken*, I, 526-41.

70: At the beginning we have two notes on Constantinople and one on the appearance of Mohammed. The following fifty-three excerpts are almost exclusively on Ottoman conquests on the Balkans and in the Eastern Mediterranean between 1304 and 1571. The text ends with the sack of Cyprus. Manuscript: Paris, BnF, cod. gr. 1389, fol. 388-89 (16th century). Text: SCHREINER, *Kleinchroniken*, I, 542-50.

71: Twenty-three chronographical notes on the death of monks and clerics from 1508 to 1544, a list of Ottoman sultans from Orhan I to Suleiman I (1326-ca 1526) and of their conquests in the former Byzantine Empire (1453-1526). Manuscript: Meteora, Μονή Βαρλαάμ, cod. 127, fol. 704-706^v (after 1544 [only the text of the chronicle]). Text: N.A. BEES, Τὰ χειρόγραφα τῶν Μετεώρων, Τόμος Β': Τὰ χειρόγραφα τῆς Μονῆς Βαρλαάμ, 1984, 136-40; incomplete in SCHREINER, *Kleinchroniken*, I, 551-53 and 673.

72: Twenty-three chronological notes on Ottoman conquests of Prousa (today Bursa, Turkey) and European cities in the years 1326-1574. Manuscripts: Athos, Μονή της Μεγίστης Λαύρας, cod. I 27 (1111), fol. 74 (17th/18th century); Vatican, BAV, cod. gr. 162, fol. 83^v (16th/17th century). Text: SCHREINER, *Kleinchroniken*, I, 554-56.

73: List with twenty-nine historical notes primarily on the Ottoman conquest in Serbia (1354-1442) with the title: Διήγησις βασιλέων τῶν Ἰσμαηλιτῶν εἰς πόσα ἔτη ἐπέρασαν καὶ ἐπερίλαβαν βασιλείας τῆς οἰκουμένης ὅλης (Narration on the emperors of the Ismaelits when they invaded the Oikoumene and took over the whole reign). Manuscript: New Haven, Yale Medical School, without shelfmark, fol. 69-74 (17th century). Text: SCHREINER, *Kleinchroniken*, I, 557-64 and III, 114-16.

74: Fourteen notes without chronological order from 963 to 1549 on Mount Athos and Ottoman conquests in Greece and in the Aegean Sea. Manuscript: Moscow, Государственный исторический музей, Син. греч. 426 (439 Vlad.), fol. 225 (16th century). Text: SCHREINER, *Kleinchroniken*, I, 565-67.

75: Chronological list consisting of eleven notes on Ottoman conquests from 1383 to 1520 in Greece and on the Balkans. Manuscript: Athos, Μονή Δοχειαρείου, cod. 195, fol. 135^v (anno 1555). Text: SCHREINER, *Kleinchroniken*, I, 568f.

76: Three notes on Ottoman conquests (1402-70) and one on the date when they first entered Europe, together with a list of sultans from Osman to Suleiman I (ca 1288/89-after 1520). Moscow, Государственный исторический музей, Син. греч. 508 (468 Vlad.) (16th century). Text: SCHREINER, *Kleinchroniken*, I, 570f.

77: Chronicle of twenty notes on Ottoman activities in Europe and the Black Sea Region from 1423 to 1538. Manuscript: Ellasson, Μονή της Παναγίας Ολυμπιώτισσα, cod. 189, fol. 123^v-122^v (sic) (16th century). Text: SCHREINER, *Kleinchroniken*, I, 572-74.

78: Seven chronological notes on Ottoman conquests of Constantinople and in Northern Greece (1430-1571). Manuscript: Athos, Μονή Κουτλουμουσίου, cod. 220, fol. 190^v. Text: SCHREINER, *Kleinchroniken*, I, 575f.

79: Five notes on Ottoman activities in the former Byzantine Empire (1453-1521). Manuscript: Paris, BnF, cod. gr. 938, fol. 100. Text: SCHREINER, *Kleinchroniken*, I, 577f.

80: Chronicle of forty-eight notes on Ottoman activities after the fall of Constantinople (1456-1574). Manuscript: Athos, Μονή Κουτλουμουσίου, cod. 220, fol. 159^v-161^v. Text: SCHREINER, *Kleinchroniken*, I, 579-87 and III, 117-21.

81: Four notes without chronological order on Ottoman conquests between 1521 and

1540. Manuscript: Ellasson, Μονή της Παναγίας Ολυμπιώτισσα, cod. 189, fol. 159^v (16th century). Text: SCHREINER, *Kleinchroniken*, I, 588.

82: Local chronicle of 21 notes concerning the history of the former monastery of Casole near Otranto (Apulia) from 1124 to 1469. Manuscript: Turin, BNU, cod. C. III. 17 (12th century, but the notes were inserted later on by several scribes). Text: SCHREINER, *Kleinchroniken*, I, 590–95.

83: The text of the chronicle consists of two sections: (a) two notes on historical events concerning the Byzantine Empire (1204 and 54), and (b) three notes on Ottoman conquests in Europe (1446–48). Manuscript: Milan, Biblioteca Ambrosiana, cod. G 69 sup., fol. 345^v (15th century). Text: SCHREINER, *Kleinchroniken*, I, 596f.

84: Five notes without chronological order on Byzantine history from 1241 to 1264. Manuscript: Athos, Μονή της Μεγίστης Λαύρας, cod. B 89 (209), fol. 257 (a. 1320). Text: SCHREINER, *Kleinchroniken*, I, 598f.

85: Chronicle on Byzantine history (five notes) from 1282 and 1283. Manuscript: Vatican, BAV, cod. gr. 305, fol. VIII (13th century). Text: SCHREINER, *Kleinchroniken*, I, 600f.

86: The text consists of thirteen notes on Russian church history from 1328 to 1335. Manuscript: Vatican, BAV, cod. gr. 840, fol. 9^v–10 (14th century). Text: SCHREINER, *Kleinchroniken*, I, 602–08 and III, 122–25.

87: Eight chronological notes on the Byzantine family Meliteniotes (1332–38). Manuscript: Venice, BNM, cod. gr. 79 (461 coll.), foll. I^v (13th century [text of the chronicle only]). Text: SCHREINER, *Kleinchroniken*, I, 609–11.

88: Three notes on natural catastrophes (1343–54). Manuscript: Istanbul, Πατριαρχική βιβλιοθήκη, cod. Hag. Triada 72 (65), fol. 147^v–148 (14th century). Text: SCHREINER, *Kleinchroniken*, I, 612f.

89: Personal chronographical notes in two versions by the Byzantine cleric Makarios Chrysokephalos. The first consists of ten notes without chronological order (1328–46) on Ottoman conquests in Asia Minor and the Aegean Sea and also on an earthquake at Constantinople. The second is on three different events of his life (1345/46). Manuscripts: (a) Venice, BNM, cod. gr. 83 (coll. 512), fol. 201^v, 227^v, 229^v, 230 (1328–46 [only text of the chronicle]) and (b) Venice, BNM, cod. gr. 453 (coll. 796), fol. 251^v (anno 1345/46). Text: SCHREINER, *Kleinchroniken*, I, 614–17

and III, 127f. E. TRAPP et al., *Prospographisches Lexikon der Paläologenzeit* 12, 1994, n° 31138.

90: Eight notes on epidemic plagues and on celestial phenomena at Crete (1347–98). Manuscript: Oxford, Bodleian Library, cod. Barocc. 69, fol. 280 (14th century). Text: SCHREINER, *Kleinchroniken*, I, 618f.

91: Short chronicle on the Byzantine family Chrysoloras consisting of five notes dated from 1347 to 1352. Manuscript: Paris, BnF, cod. gr. 975A, fol. 243 (14th century [text of the chronicle only]). Text: SCHREINER, *Kleinchroniken*, I, 620f.

92: List with the dates of death of Ottoman sultans (1389–1423) and of the Serbian king Stephan IV Dušan, on a solar eclipse (1386) and the conquest of Thessalonica (1430). Manuscript: Sinai, Μονή της αγίας Αικατερίνης, cod. 461, fol. 34^v (15th century). Text: SCHREINER, *Kleinchroniken*, I, 622–24.

93: Chronicle consisting of five notes on the history of Northern Greece and the fall of Constantinople (1359–1453). Manuscript: Meteora, Μονή της Μεταμορφώσεως, cod. 463, fol. I (anno 1520). Text: SCHREINER, *Kleinchroniken*, I, 625.

94: Chronicle on the death of a local ruler at Serres (Northern Greece), on natural phenomena (1371–1424) and on the death of the Moscowian Grand prince Vasiliij I (1425). Manuscripts: Athos, Μονή της Μεγίστης Λαύρας, cod. I 11 (1095), fol. 221 (16th century) and Vatican, BAV, cod. gr. 571, fol. I^v (16th century [text of the chronicle only]). Text: SCHREINER, *Kleinchroniken*, I, 626f.

95: Two sections of chronographical notes on the Black Sea Region (1395–1427) and on Byzantine history (1438–53). Manuscripts: Alexandria, Πατριαρχική βιβλιοθήκη, cod. 194, fol. 295 (15th century); Athos, Μονή Ιβήρων, cod. 290, fol. 294^v (15th century). Text: SCHREINER, *Kleinchroniken*, I, 626–32.

96: Short chronicle on the encroachment of Timur in Asia Minor, written in 1402. Manuscript: Paris, BnF, cod. gr. 2228, fol. 91^v (15th century [text of the chronicle only]). Text: SCHREINER, *Kleinchroniken*, I, 633f. and III, 129.

97: Chronicle on the history of the Ottoman sultans Murad I and Bayzid I (1402–11). Manuscript: Athens, Εθνική βιβλιοθήκη, cod. Παναγίου Τάφου 17, fol. 312–14 (15th century [text of the chronicle only]). Text: SCHREINER, *Kleinchroniken*, I, 635–37 and III, 130f.

98: Eleven chronographical notes on the death of Byzantine emperors and Ottoman sul-

tans (1403–53). Manuscript: Modena, Biblioteca Estense, cod. T.8.12 (II.E.11), fol. 1 (15th century). Text: SCHREINER, *Kleinchroniken*, I, 638–40.

99: Chronicle in three sections on the Byzantine family Leontares from 1408 to 1458. Manuscripts: Florence, BML, cod. plut. 55, 4, fol. 255^v (15th century [only the text of the chronicle]); Leiden, UB, cod. Voss. gr. 42, fol. 311^v (15th century [only the text of the chronicle]). Text: SCHREINER, *Kleinchroniken*, I, 641–49 and III, 132f. TRAPP et al., *Prospographisches Lexikon der Paläologenzeit*, 12, 1994, n° 14670–14689.

100: Three notes on Byzantine history from 1387 to 1453 without chronological order. Manuscript: Vienna, ÖNB, cod. hist. gr. 91, fol. 162 (15th/16th century). Text: SCHREINER, *Kleinchroniken*, I, 650.

101: Eight notes on Byzantine church history from 1422 to 1439. Manuscript: Athens, Βιβλιοθήκη της Βουλής, cod. 127, fol. A (15th century). Text: SCHREINER, *Kleinchroniken*, I, 651f.

102: Chronicle of eight notes on Northern Greek history (1331–1482). Manuscript: London, BL, cod. add. 22492 fol. 192^v (15th century [text of the chronicle only]). Text: SCHREINER, *Kleinchroniken*, I, 653f.

103: Fourteen notes without chronological order on Northern Greek and Balkan history from 1371 to 1534. Manuscript: Athos, Μονή Κουτλουμουσίου, cod. 194, fol. 154 (15th and 16th centuries). Text: SCHREINER, *Kleinchroniken*, I, 655–57.

104: Eight personal chronographical notes of Kardinal Basileios Bessarion on his own life (1423–43). Manuscript: Venice, BNM, cod. gr. 14 (coll. 395), fol. 1 (14th century [chronicle only]). Text: SCHREINER, *Kleinchroniken*, I, 658–60 and III, 134.

105: Chronicle primarily on the Council of Florence-Ferrara in eight notes (1437–39) entitled Ένθύμησις περί τῆς Συνόδου (Consideration on the synod). Manuscript: Athens, Μουσείο Μπενάκη, cod. 19 (11), fol. 417^v (18th century). Text: SCHREINER, *Kleinchroniken*, I, 661–63 and III, 135.

106: Three notes on Byzantine church history from 1437 to 1448. Manuscript: Athos, Μονή Βατοπεδίου, cod. 1201, fol. 256^v (anno 1490). Text: SCHREINER, *Kleinchroniken*, I, 664.

107: Chronicle on natural catastrophes seen from an apocalyptic background in the Aegean Sea (1455–56). Manuscript: Patmos, Μονή του αγίου Ιωάννου του Θεολόγου, cod. 57, fol. 306

(15th century [chronicle only]). Text: SCHREINER, *Kleinchroniken*, I, 665f. and III, 136.

108: The first section is a personal chronicle of Manuel Gerakes on his family and on the history of Thessalonica from 1497 to 1518, the second was added later on and is about Ottoman activities on the Balkans (1383–1522). Manuscript: Vatican, BAV, cod. gr. 1369, fol. 354^v–55 (16th century [chronicle only]). Text: SCHREINER, *Kleinchroniken*, I, 667–70.

109: Short chronicle on Rhodian church history (1503–21). Manuscript: Vienna, ÖNB, cod. hist. gr. 91, fol. 204 (16th century [chronicle only]). Text: SCHREINER, *Kleinchroniken*, I, 671f. and III, 137.

110: (= SCHREINER, *Kleinchroniken*, I, n° 109) see above, n° 71.

111: Two chronographical notes on the baptism of the Bulgarians (867) and of the Russians (989). Manuscript: Vatican, BAV, cod. gr. 840, fol. 244^v (14th century). Text: SCHREINER, *Kleinchroniken*, I, 677f.

112: Two notes on natural catastrophes in Greece (1147–48). Manuscript: Athens, Μουσείο Μπενάκη, cod. 131, fol. 78 and 208^v (17th century). Text: SCHREINER, *Kleinchroniken*, I, 679.

113: One chronographical note on the foundation of the Bulgarian patriarchate at Tărnovo (1235) and another on the Ottoman sack of Thessalonica in 1387. Manuscript: Venice, BNM, cod. gr. 408 (coll. 672), fol. 144 (14th century). Text: SCHREINER, *Kleinchroniken*, I, 680.

114: A note on an earthquake at Constantinople (1343) and two others on the emperor Ioannes VI Kantakouzenos (1347). Manuscript: Athens, Εθνική βιβλιοθήκη, cod. 1429, fol. 47 (14th century). Text: SCHREINER, *Kleinchroniken*, I, 681.

115: One note on the Ottoman conquest of Christoupolis (now Kavala, Greece) in 1390 and on the activities of Timur in Asia Minor (1402). Manuscripts: Athos, Μονή Παντελεήμων, cod. 701, fol. 498^v (14th century); Zabordas, Μονή του αγίου Νικάνορος, cod. 42, fol. 279^v (15th century). Text: SCHREINER, *Kleinchroniken*, I, 682f. and III, 138.

116: Chronographical notes on the fall of Constantinople (1453) and on Ottoman activities on the Peloponnese (1463). Manuscript: Vatican, BAV, cod. Ottobon. gr. 180, fol. 36^v (15th century). Text: SCHREINER, *Kleinchroniken*, I, 684.

117: Two chronographical notes on successful attacks of the Walachian ruler Vlad III Drăculea (1448, 1456–62, 1476) against Ottoman troops

in 1462. Manuscript: Vienna, ÖNB, cod. phil. gr. 329, fol. 40^v (16th century). Text: SCHREINER, *Kleinchroniken*, I, 685.

118: Twenty-five historical notes in three sections on Ottoman activities in the Eastern Mediterranean, on the Balkans and in Italy from 1368 to 1513. Manuscript: Athens, Εθνική βιβλιοθήκη, cod. 798, fol. 420^v-421 (16th century). Text: SCHREINER, *Kleinchroniken*, III, 149-56.

119: A chronicle primarily of the Ottoman conquests on the Balkans and in the Byzantine Empire (1311-1488). Manuscript: Athens, Εθνική βιβλιοθήκη, cod. 798, fol. 463^v (16th century). Text: SCHREINER, *Kleinchroniken*, III, 149-56.

120: Eight chronographical notes in two sections on the history of the Black Sea Region (1453-ca 1525) and on Ottoman sultans (1520-74). Manuscript: Kraków, Biblioteka Jagiellońska, cod. Berlin. graec. qu. 5, fol. 66 (17th century [chronicle only]). Text: G. PRINZING, *Trapezuntia in Krakau*, 290-310.

121: Nine anonymous chronographical notes in the first instance on the history of a Greek family from the isle of Lesbos (1446-1458) ruled by Genoa. The editors believe the author was the otherwise well-known scholar and Genoese official Ioannes Kanaboutzes. Manuscript: Paris, BnF, cod. gr. 1601, fol. A (15th century [chronicle only]). Text: S. EFTHYMIADIS & A. MAZARAKIS, *La chronique familiale*, 616.

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Text: S. LAMPROS, *Βραχέα Χρονικά. Εκδίδονται επιμελεία Κ. Ί. Αμάντου*, 1932/33. P. SCHREINER, *Die byzantinischen Kleinchroniken*, I: *Einleitung und Text*. II: *Historischer Kommentar*. III: *Teilübersetzungen, Addenda et corrigenda, Indices*, CFHB 12/1-3, 1975. N.A. BEES, *Τὰ χειρόγραφα τῶν Μετεώρων. Τόμος Β': Τὰ χειρόγραφα τῆς Μονῆς Βαρλαάμ*, 1984, 136-40. G.T. DENNIS, "The Short Chronicle of Lesbos (1355-1428)", *Lesbiaka*, 5 (1965), 3-24. S. EFTHYMIADIS & A. MAZARAKIS, "La chronique familiale du Parisinus graecus 1601", *Byzantinische Zeitschrift*, 102 (2009), 615-25.

Literature: S. LAMPROS, "Ἐνθυμήσεων ἤτοι χρονικῶν σημειωμάτων συλλογή πρώτη", *Νέος Ἑλληνομνήμων*, 7 (1910), 113-313. R.-J. LOENERTZ, "Études sur les chroniques brèves byzantines", *Orientalia christiana periodica*, 24 (1958), 155-64. G. PRINZING, "Trapezuntia in Krakau. Über die Kleinchronik und andere Texte im Cod. Berolin. graec. qu. 5", in C. Scholz & G. Makris,

Polypleuros Nous. Festschrift für Peter Schreiner, 2000, 290-310. E. TRAPP et al., *Prosopographisches Lexikon der Paläologenzeit* 12, 1994. *RepFont* 3, 291-8.

LARS MARTIN HOFFMANN

Brando, Johannes

d. 1428. Low Countries. Monk in the Cistercian abbey of Les Dunes (Kokside, county of Flanders). Confessor of the sisters in the Bijloke abbey in Ghent. Johannes Brando started his *Chronodromon seu Cursus temporum*, around 1360 and continued until his death on 13 July 1428. He gives a didactic summary of history from the Creation until 1414, dividing it into three segments: first the Old and New Testament, secondly the Greek and Roman period and finally the Christian world. Having arrived at 1360, Brando starts describing contemporary political, diplomatic and military history in great detail, basing himself on older chronicles. He puts special emphasis on the history of Flanders under the rule of the Burgundian dukes Philip the Bold and John the Fearless. The *Chronodromon* was continued to 1485 by Bartholomaeus de → Beka, → Giles de Roye and Adrian de → But.

The *Chronodromon* has been preserved in three 15th-century manuscripts, two of which contain miniatures of (among others) the author and the coronation of Charlemagne (Brussels, KBR, 18179-18180, Brussels, KBR, II 1169). The third (St. Omer, BM, 778, fol. 1^r-349^v) contains the continuation of Bartholomaeus de Beka and corrections from Giles le Roye. A 17th-century copy contains excerpts from the second and third part of the chronicle.

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Text: J.M.B.C. KERVYN DE LETTENHOVE, *Chroniques Relatives à l'Histoire de la Belgique sous la Domination des Ducs de Bourgogne (Textes Latins): Chroniques des Religieux des Dunes, Jean Brandon—Gilles de Roye—Adrien de But*, 1870, 1-166 [years 1384-1428].

Literature: J. BONNY, "Cisterciënzerauteurs van de Duinenabdij", in M. Sabbe, M. Lamberigts & F. Gistelincq, *Bernardus en de Cisterciënzerfamilie in België, 1090-1990*, 1990, 361-78. V. LAMBERT, "Chronicles of Flanders 1200-1500: Chronicles Written Independently from 'Flandria Generosa'", in *Verhandelingen der Maatschappij voor Geschiedenis en Oudheidkunde te Gent*, 19

(1993), 109-14. S. VANDERPUTTEN, "Ben je Misschien Vergeten dat een Mens Geboren is om te Zwoegen?" Over de Rol van Geschiedschrijving in Middeleeuwse Cisterciënzerkloosters", *Novi Monasterii*, 3 (2005), 3-16. *RepFont* 2, 579f. *Narrative Sources* J187.

TJAMKE SNIJDERS

Braunschweiger Stadtfehde

(Town feud of Brunswick)

ca 1495. Germany. Anonymous Low German town chronicle of the years 1492-94. After taking power, Henry the Old, Duke of Braunschweig-Wolfenbüttel demanded an oath of allegiance from the City of Braunschweig. The townsmen for their part demanded the recognition of their own privileges. After both parties' refusal to comply with the other side's exigency, they engaged in armed confrontation. The first part of the text contains general information on Braunschweig 1488-91. The chronicle part, running to 1494, then covers the ensuing feud chronologically and in great detail. The text was probably written shortly after the events, and as is confirmed by the deixis, it sympathizes with the position of the townsmen. Henry's defeat at Bleckenstedt, and the documentation of the dogged peace talks that followed, mark the climax of this chronicle. Eventually, the town was able to celebrate its independence. The manuscript is Wolfenbüttel, HAB, Cod. 652 Helmst.

Bibliography

Text: H. BÄSECKE, CDS 35,1, 1929.

Literature: F. PRIEBATSCH, *Die große Braunschweiger Stadtfehde*, 1890. M. PUHLE, *Die Politik der Stadt Braunschweig innerhalb des Sächsischen Städtebundes und der Hanse im späten Mittelalter*, 1985, 184-194. W. SPIESS, *Geschichte der Stadt Braunschweig im Nachmittelalter* 1, 1966, 19-25. *RepFont* 2, 582.

JEAN-PHILIPPE HASHOLD

Braunschweigische Reimchronik

[Braunschweiger Fürstenchronik]

1279-92. Germany. Verse chronicle of 9339 lines in a mixture of Middle High and Middle Low German, composed probably in or near Braunschweig, in all likelihood by a cleric of St. Ägidien, who frequently refers to various parts of the city

and discusses the foundation of local churches. It covers the history of Saxony from Widukind to the date of writing, and a later scribe extends it through the years 1292-8. The focus is on the noble roots of Braunschweig: *Eynen boum han ich irsên, / dhen mach men wunderlichen spehen: / von Brunewich dhen edelen stam. / wenne her suze wurzelen nam, / daz ist heruz von Saxen.* (I have seen a tree which can be regarded with wonder: the noble stem of Braunschweig. For it has sweet roots, which come from the Saxons. 148-52)

The chronicler identifies the Welf dynasty as descendants of the ancient Saxon dukes, and praises Duke Albrecht I of Braunschweig-Lüneburg (1252-1279), adding moral and political lessons for his sons, making it a "mirror of princes". The early portion focuses on the history of the German emperors, especially the Saxon dynasty. In line 1571 the text turns to the contemporary house of Saxony, best represented by Henry the Lion, Otto IV, and Albrecht I. The chronicle offers highly detailed accounts of local politics, based on a careful analysis of the various sources, apparently aiming for objectivity in an almost modern sense, clearly distancing itself from any party line and individual opposition to one side or the other. Quite in the spirit of the courtly epics of the Middle High German Blütezeit (ca 1170-1230), especially Wolfram von Eschenbach's *Parzival* (ca 1205), the author idealizes the divine appointment of aristocratic rulers, such as the Saxon dukes. The numerous depictions of battles, tournaments, and courtly festivities closely imitate the classical model of courtly literature. The chronicle pays particular attention to the devastating competition for the imperial throne between 1198 and 1209.

The author claims to have found most of his material in Saxon and Thuringian archives, where he must have consulted the → *Sächsische Weltchronik*, → Martin of Opava and → Eberhard von Gandersheim. He offers much valuable information about the urban history of Braunschweig itself and about the political conflict between the Welf and Hohenstaufen dynasties. This chronicle survives in two manuscripts (Hamburg, SB, cod. 18 in scrinio; Wolfenbüttel, HAB, Cod. 81.14 Aug. 2^o), from the 13th and 15th centuries respectively. It was an important source for the *Cronecken der Sassen* of Konrad → Bote (or possibly Hermen → Bote). *Editio princeps* by J. Gobler (Frankfurt 1566).

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Text: L. WEILAND, MGH dt Ch 2, 1877, 430–574.
Literature: W. HERDERHORST, "Die Braunschweigische Reimchronik als ritterlich-höfische Gelegenheitsdichtung", *Niederdeutsches Jahrbuch*, 37 (1965), 1–34. K. STACKMANN, "Kleine Anmerkungen zu einer Ehrung für Albrecht den Großen", *ZfdA*, 106 (1977), 16–24. T. SANDFUCHS, *VL*² 1. *RepFont* 9, 475f.

ALBRECHT CLASSEN

Breisacher Reimchronik
(Rhymed chronicle of Breisach)

last quarter 15th century. Germany. Anonymous illustrated verse chronicle in German, concerned with events on the Upper Rhine. The praise and prominence of Breisach suggest that it originated there; the town's patron saints are mentioned in the opening lines. The chronicle is divided into chapters, the headings of which do not always match the content and sometimes appear in mid-sentence; they may have originated as captions for the illustrations. Chapters 1–142 focus on Breisach's conflict with the hated Peter von Hagenbach, installed as governor of the lands that Sigismund of Austria passed to Charles the Bold in 1469. The subsequent prosecution of Hagenbach has been described as the earliest known war crimes trial. Chapters 143–65 cover events involving the Empire, Burgundy, and the Swiss Confederation until the death of Charles the Bold at Nancy in 1477; the closing reference is to antagonism between Maximilian I and Louis XI in 1480. The narrator makes his presence felt in formulae such as *Nun sag ich fürbas me* (Now I'll tell you more as follows); absolute dating is rare, and the narrative does not always follow linear chronology. The chronicle was preserved in two manuscripts: A, which Mathiſ Herman finished copying in 1555, was lost in Strasbourg in 1870; it contained 199 illustrations, some of which are reproduced by MONE; B, Stuttgart, LB, cod. hist. fol. 481, belongs to the 17th century.

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Text: F.J. MONE, *Quellensammlung der badischen Landesgeschichte*, 3, 1863, 183–434, 681–84.
Literature: H. BRAUER-GRAMM, *Der Landvogt Peter von Hagenbach*, 1957. C. SIEBER-LEHMANN, *Spätmittelalterlicher Nationalismus*, 1995, 40–49. K. HANNEMANN, *VL*² 1. *RepFont* 9, 476.

ALASTAIR MATTHEWS

Brenhinedd y Saesson and Brut y Tywysogyon
(Kings of the Saxons and Chronicle of the Princes)

12th and 13th centuries. Wales. An annalistic chronicle in Welsh, translating a lost Latin Chronicle from Strata Florida (in central Wales, 25 kilometres from Aberystwyth). Three different translations have come down to us.

The first version, known as *Brut y Tywysogyon* (Chronicle of the Princes) survives in Aberystwyth, National Library of Wales, ms. Peniarth 20. It runs from the 680s to 1282, with a continuation up to 1332 from lost annals compiled at Valle Crucis (near Llangollen in north-east Wales) and elsewhere. This version contains much rhetoric, including (for example) a Latin elegy on the Lord Rhys (d. 1197). Its elevated style has been attributed to the influence of → Geoffrey of Monmouth.

More prosaic (though still including copious and eloquent diction) is the version of *Brut y Tywysogyon* in the *Red Book of Hergest* (Oxford, Jesus College, ms. Welsh 1). This also extends from the 680s to 1282, but lacks the continuation.

The third text, *Brenhinedd y Saesson* proper, is a "composite work interlarding English annals with yet another version of the *Brut*." It survives in London, BL, Cotton Cleopatra B.v (where it ends at 1197), and in the *Black Book of Basingwerk* (Aberystwyth, National Library of Wales, ms. 7006D), written near Flint, in north-east Wales.

Despite their aspirations to elevated historiography, these chronicles are fundamental for our knowledge of Wales before Edward I's conquest of 1282 and the death that year of Llywelyn, last independent Prince of Wales. These texts, which include eye-witness accounts, have splendours and surprises. Amongst them are the following. In 1109 the beautiful Nest, "Helen of Wales", eloped with her Welsh lover from Cilgerran castle (near Cardigan), having first got her husband Gerald of Windsor out of the way by leading him to the castle privies. "And through the pit of the privies he escaped." (This farcical episode had tragic political consequences.) In 1176 at Cardigan the Lord Rhys held an early eisteddfod, with contests for bards, harpists, fiddlers, pipers, and other musicians. "He had two chairs placed for the winners, and honoured them with lavish gifts." In 1211, King John came to Degannwy Castle (near Llandudno, in north Wales), where his troops starved,

so that "one egg was sold for three halfpence, and horseflesh was as acceptable as the choicest gifts". (In the end the king made a humiliating retreat.) But perhaps most telling are the entries on the death of Llywelyn in 1282, with the terse comment in *Brenhinedd y Saesson*, "And then all Wales was cast to the ground."

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Text: T. JONES, *Brut y Tywysogyon or the Chronicle of the Princes (Peniarth MS 20 version)*, 1952 [translation]. T. JONES, *Brut y Tywysogyon or the Chronicle of the Princes (Red Book of Hergest version)*, 1955. T. JONES, *Brenhinedd y Saesson or the Kings of the Saxons*, 1971.
Literature: A. BREEZE, *Medieval Welsh Literature*, 1997, 31, 37–8, 97–101. R.I. JACK, *The Sources of History: Medieval Wales*, 1972, 30–1.

ANDREW BREEZE

Breve chronicon Austriacum
1018–1279

ca 1280. Austria. This short Latin chronicle covers the history of Austria from the accession of Margrave Adalbert in 1018 and the elevation of the margraviate of Austria to the status of duchy in 1156 to the acquisition of Austria and Styria by Rudolph of Habsburg in the wake of his victory over Ottokar II of Bohemia in 1278. The anonymous author structures his entries around the successive margraves and dukes, and appears to have been an eye-witness to the struggles for power following the death of the last Babenberg duke, Friedrich II, in 1246. He comments positively on Bohemian rule over Austria and Styria during the interregnum, which was the result of the marriage between the later king of Bohemia, Ottokar, and Friedrich's sister Margarete (1252) as well as Ottokar's victory over the Hungarian king Béla in 1261. The chronicle is known only in an 18th-century edition by H. PEZ based on a manuscript from St. Peter's in Salzburg, which has not yet been identified.

Bibliography

Text: H. PEZ, SRA 1, 684–7. A.F. GOMBOS, *Catalogus fontium historiae Hungaricae*, I, 1937, 518–9 [excerpts].
Literature: A. LHOTSKY, *Quellenkunde. RepFont* 3, 277.

KERSTIN PFEIFFER

Breve chronicon Austriacum 1
402–43

15th century. Austria. A short chronicle in both Latin and German by an anonymous author from Vienna covering the years 1402–43, with an addendum for the 1463 by another hand. There are no known manuscripts—the one PEZ uses for his edition (from the library of St. Dorothea, Vienna) could not be traced.

Bibliography

Text: H. PEZ, *Scriptores rerum Austriacarum veteres ac genuini*, 2, 1725, 547–50.
Literature: A. LHOTSKY, *Quellenkunde zur mittelalterlichen Geschichte Österreichs*, 1963, 327. H. TERSCH, *Österreichische Selbstzeugnisse des Spätmittelalters und der frühen Neuzeit*, 1998, 34–38. *RepFont* 3, 277.

HIRAM KÜMPER

Breve chronicon Austriacum
Mellicense ad annum 1157

12th century. Austria. A short chronicle from the Benedictine abbey at Melk, which is bound together with the → *Annales Mellicenses* in Melk, Stiftsbibliothek, Codex Mellicensis 391. It is to be seen in the context of the abbey's attempts to link its history closely to that of the House of Babenberg. As the Babenbergs moved their residence east to Vienna and successfully raised the status of their territory to a duchy, it was politically important for Melk to be aligned with them, particularly as the historians of the monastery at Klosterneuburg were attempting the same thing with great élan.

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Text: W. WATTENBACH, MGH SS 24, 1879, 70–71.
Literature: H. DIENST, "Regionalgeschichte und Gesellschaft im Hochmittelalter am Beispiel Österreichs", *MIÖG Ergänzungsband*, 27 (1990), 86–92. A. LHOTSKY, 224–26. *RepFont* 3, 380.

META NIEDERKORN

Breve chronicon Austriacum
Mellicense ad annum 1464

15th century. Austria. A short chronicle from the Benedictine abbey at Melk, preserved in Melk, Stiftsbibliothek, cod. 406, fol. 290–93. This

anonymous text belongs in the context of a new academic approach to the history of the abbey, associated with the historian Johannes Schlitpacher and others, who attempted to anchor what the Melk community believed about its own history in documented sources. It can be seen as a bridge from the medieval traditions of the → *Annales Mellicenses* and the → *Breve chronicon Austriacum Mellicense ad annum 1157* to a modern historical scholarship.

Bibliography

Text: H. PEZ, *Scriptores rerum Austriacarum*, 2, 1725, 461–66.

Literature: A. LHOTSKY, 353. *RepFont* 3, 381

META NIEDERKORN

Breve chronicon Austriae

1359–1396

14th century. Austria. A short anonymous Latin prose chronicle with a marked focus on the house of Habsburg. The sole extant manuscript is Munich, BSB, clm 19804. Folio 310 presents a genealogy with the German inscription *das ist die sippzal des hauses van Osterreich* (this is the genealogy of the House of Austria).

Bibliography

Text: H. PEZ, *Scriptores rerum Austriacarum veteres ac genuini* 2, 1725, 469–70.

Literature: A. LHOTSKY, *Quellenkunde zur mittelalterlichen Geschichte Österreichs*, 1963, 410. *RepFont* 3, 278.

HIRAM KÜMPER

Breve chronicon Austriae

1368–1458

15th century. Austria. A short anonymous chronicle comprising Latin excerpts for the years 1368–1448 and a more coherent account in German for the years 1448–58, with one short addendum for the year 1485, probably by another hand. For the preparation of the 1853 edition, ZEIBIG had access to a 15th-century manuscript (three folios), but this has not been traced. An 18th-century copy is preserved in Klosterneuburg, Stiftsbibliothek, Sammlung Freisleben, Karton 11.

Bibliography

Text: H.J. ZEIBIG, "Beiträge zur österreichischen Geschichte aus dem Klosterneuburger Archive", *Archiv für österreichische Geschichte*, 9 (1853), 365–68.

Literature: A. LHOTSKY, *Quellenkunde*, 352. F. OPPL, *Nachrichten aus dem mittelalterlichen Wien*, 1995, 130–59. W. STELZER, "Auf der Suche nach verschollenen Überlieferungen österreichischer Geschichtsquellen des Spätmittelalters", *Jahrbuch Klosterneuburg*, nova editio 16 (1997), 336–40. *RepFont* 3, 277f.

HIRAM KÜMPER

Breve chronicon Bohemiae

938–1283

probably late 13th or early 14th century. Austria? Latin records written by an unknown author, dealing with the Czech history from the 10th century to the year 1283. The text consists of incoherent and somewhat chaotic records about some most significant Czech rulers of the 10th to 12th century, and of the more detailed narration about the Czech kings of the 13th century, mainly about Přemysl Otakar II, and his conflict with Rudolf of Habsburg. The written form of the names and the author's distanced approach to his information suggest that he was not of Czech origin, and probably could have been an Austrian. The 1725 edition by H. PEZ used an unidentified manuscript housed at that time in Salzburg, Stiftsbibliothek Sankt Peter.

Bibliography

Text: H. PEZ, "Anonymi breve Chronicon Bohemiae", *Scriptores rerum Austriacarum*, 2 (1725), 1112–15.

Literature: *RepFont* 3, 287

MARIE BLÁHOVÁ

Breve chronicon Bohemiae

1402–1411

15th century. Bohemia. Latin annals for 1402–11, written concurrently with the events described, filling one manuscript page. The annals deal explicitly with the events at Prague University and the conflicts in the Prague diocesan church, inflamed by the Hussite doctrine. The author was a well-informed Catholic priest,

near to the university circles, probably a monk of the Ostrov monastery near Davle, who distanced himself from these events. The annals survive as an autograph in Schlägl, Stiftsbibliothek, nr. 124.

Bibliography

Text: A. HORČIČKA, "Eine Handschrift des Klosters Ostrow aus dem Jahre 1403", *Mitteilungen des Vereins für die Geschichte der Deutschen in Böhmen*, 37 (1899), 320–24.

Literature: *RepFont* 3, 287

MARIE BLÁHOVÁ

Breve chronicon Bremense

11th century. Germany. A short Latin chronicle about the bishops and archbishops of Bremen from Willehad in 787 up to Adalbert who died in 1072. Written by a clergyman or possibly a canon of Bremen cathedral, it was completed by the unidentified author just after Adalbert's death and became a source for → Adam of Bremen. The data given is limited to the terms of office plus very few further pieces of information, but some of these are more accurate than those given by Adam. After the latter's *Historia*, the chronicle sank into oblivion with no evidence of it having been used again. The best manuscript is Münster, LA Abteilung Westfalen, Msc. I Nr. 228. A younger copy, the *Legendar* from the Böödden nunnery (about 1450), still used by LAPPENBERG, has been lost since.

Bibliography

Text: J.M. LAPPENBERG, *Geschichtsquellen des Erzstiftes und der Stadt Bremen*, 1841 (reprint 1967), 1–6. J. M. LAPPENBERG, *MGH SS* 7 (1846), 390–392.

Literature: D. HÄGERMANN & U. WEIDINGER, *Bremische Kirchengeschichte im Mittelalter*, forthcoming. B. SCHMEIDLER, "Adam von Bremen und das Chronicon breve Bremense", in *Deutsches Archiv*, 3 (1939), 499–512. *RepFont* 3, 299

JAN ULRICH BÜTTNER

Breve chronicon de rebus Siculis (Short chronicle of Sicilian events)

ca 1250, but subsequently extended to 1266. Sicily. The anonymous chronicle in Latin prose tells the story of the Norman and Swabian kings of Sicily from Robert Guiscard to Frederick II. The author took part in the crusade of Frederick II in

1228–29, and had personal dealings with him, but he was not active at the imperial court. The work is transmitted in 3 manuscripts: Naples, BN, VIII C 9, fol. 101^r–107^v; Vatican, BAV, ottob. lat. 2940, fol. 42^v–48^v (with a transcription of Frederick's will in the final part); Vatican, BAV, vat. lat. 7145, fol. 1^r–13^v. The chronicle is untitled in the manuscripts; the modern title was first used by J.L.A. HUIILLARD-BRÉHOLLES, who published it in his *Historia Diplomatica Friderici II* (1852).

Bibliography

Text: W. STÜRNER, *Breve chronicon de rebus Siculis*, MGH SRG in usum schol., 77, 2004 [with German translation].

Literature: *RepFont* 3, 449.

FULVIO DELLE DONNE

Breve chronicon monasterii

Stamsensis

15th century. Austria. This Latin prose text chronicles the history of the Cistercian monastery at Stams (Tyrol) between 1253 and 1496. The bulk of it was completed shortly after 1464; its lapidary statements about later years are secondary accretions. Many of the events it records feature also in the → *Kleine Stamser Chronik*; but the *Breve Chronicon* has less detail, and shows no knowledge of the necrological material incorporated into its vernacular counterpart.

Bibliography

Text: H. PEZ, *Scriptores rerum Austriacae veteres ac genuini*, 2 1725, 457–60.

Literature: E.H. KOLLER, "Eine deutsche Fassung der Kleiner Stamser Chronik", *Römische Historische Mitteilungen*, 28 (1986), 169–83 (especially 172–4). E. ZÖLLNER, *Die Quellen der Geschichte Österreichs*, 1982, 104. *RepFont* 4, 609.

NIGEL HARRIS

Breve Chronicon Regum

Langobardorum et Augustorum

Francici generis

(Short Chronicle of Lombard Kings and Frankish Caesars)

late 9th century? Italy. This is a short Latin prose work based mainly on the → *Origo gentis Langobardorum*, which tells the story of how the

Longobards came to Italy and lists their rulers with the lengths of their reigns until Carolingian times. Towards the end there is information on St. Anselm's exile from Nonantola Abbey and especially on the beginnings of the monastery in Leno near Brescia. According to the edition of 1878 the work was created in the 11th century. However, the part of the codex of Padua, Biblioteca Antoniana, Scaff. 1-27 containing the text was probably written at the end of 9th century by a scribe from the Verona milieu (maybe in Leno). Presumably, the anonymous writer of the manuscript is the author of the chronicle.

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Text: L. MURATORI, *Chronicon regum Langobardorum et Augustorum Francici generis, Breve*, *Antiquitates italicæ mediæ ævi* 4, 1741, 943-44. G.H. PERTZ, *Chronicon Brixiense*, MGH SS 3, 1839, 238-40. G. WAITZ, *Catalogi regum Langobardorum et Italicorum Brixiensis et Nonantulanus*, MGH *Scriptores rerum Langobardicarum et Italicarum sæc. VI-IX*, 1878, 501-3. B. PAGNIN, "La provenienza del codice Antoniano 27 e del 'Chronicon regum Langobardorum' in esso contenuto", in *Miscellanea in onore di Roberto Cessi*, 1, 1958, 29-41 [text 37-39]. Literature: *RepFont* 3, 364.

STANISLAW ROSIK

Breve chronicon rerum Austriacarum 1415-57

15th century. Austria. A short anonymous prose chronicle in Latin on the history of Austria and Southern Germany, maybe written at Melk monastery. There is one extant manuscript: Melk, Stiftsbibliothek, cod. 1916 (olim: 552).

Bibliography

Text: O. HOLZER, *Die geschichtlichen Handschriften der Melker Bibliothek*, 1896, 48-9. Lit. I.F. KEIBLINGER, *Geschichte des Benedictiner-Stiftes Melk in Nieder-Österreich*, 1, 1851, 532. F. OPPL, *Nachrichten aus dem mittelalterlichen Wien*, 1995, 129. *RepFont* 3, 276f.

HIRAM KÜMPER

Breviculi Egmundenses

12th and 14th century. Low Countries. Latin epitaphs by Theodericus filius Aleydis (1176-

1190) extended by Leo monachus Egmundensis (ca 1380) into a short chronicle of the Holland dynasty 900-1203. In the recent literature the Theodericus has been identified as the monk Theodericus a Leydis, mentioned in documents from the 1340s and 50s, but this is probably incorrect.

In the third quarter of the 12th century, as clericus in the Benedictine abbey of Egmond, Theodericus wrote short notes identifying the counts of Holland and their relatives buried in the abbey church from the year "900" up to 1157. These epitaphs, containing usually no more than the year and day of death, were attached to the tomb stones. When "with the passing of time" these texts had become "filthy and torn", abbot John of Hillegom (1368-81) commissioned the monk Leo to make a new version. Leo copied the old notes (mentioning the name of their author), to which he attached a new augmented text, with additional information on the counts and their deeds. He now also included the last count to be buried in the abbey, Dirk VII, in 1203. Thus he expanded the text into a short chronicle of the dynasty up to that year. He took his additional information from various sources, including the 10th-century *Vita* of the convent's patron saint Adalbertus, the → *Gravenregister*, the → *Chronicon Egmundanum*, but mostly from the *Chronographia* of Johannes de → Beke.

Leo's redaction of the *Breviculi* is handed down in two (closely related) 17th-century manuscripts: The Hague, Koninklijke Bibliotheek, 78 D 17 (dated 1643) and Leeuwarden, Tresoar, 9056 N hs., pp. 91-110 (a copy by Simon Abbes Galema, 1679-88). An edition by Antonius Matthæus (1692) was based on a different manuscript, now lost.

Bibliography

Text: J.W.J. BURGERS, "De Breviculi Egmundenses. Inleiding, editie en vertaling", in G.N.M. Vis, *Het klooster Egmond: hortus conclusus*, 2008, 172-218. Literature: P.A. MEILINK, *De Egmondsche geschiedbronnen*, 1939, 55-6. O. OPPERMANN, *Fontes Egmundenses* (1933) 51*-53*. *Narrative Sources* NL0536.

JAN BURGERS

Brevis cronica de et super factis insulae Siciliae (Short chronicle about events on Sicily)

early 15th century. Italy. A short anonymous dynastic chronicle in Latin prose, assembled in the form of annals. It is preserved in a single codex, written on paper, bound in parchment (Barcelona, Biblioteca de Catalunya, ms. 990, cc. 2-9; the whole manuscript has the following title in Catalan: *Recull miscel·lani de textos historiogràfics sobre Sicília*). The *Brevis cronica* should not be confused with the → *Cronica brevis composita de et super factis insule Siciliae*, which is transmitted in the same manuscript. This manuscript belonged to J. Zurita, along with other Sicilian manuscripts which he took to Spain, and its compilation may presumably be dated to the early years of the reign of Alfonso V the Magnanimous (1416-58).

The *Brevis cronica* gives straightforward and essential annalistic information relating to the Island of Sicily between 1257 and 1392, that is, from the times of King Manfred of Swabia and those of King Martin I the Younger (1392-1409), and some information relating to the Angevin dynasty and continental Italy. The *Brevis cronica* is of some importance because it is the expression of a new standpoint of Sicilian historiography after the golden age of the major Sicilian chroniclers → Bartolomeo da Neocastro, → Nicolò Speciale il Vecchio, → Michele da Piazza and the Anonymous of Palermo (→ *Chronicon Siculum*). The anonymous chronicler—who was clearly close to King Martin the Elder (1356-1410), its probable inspirer—was not so much concerned with the events in the history of Sicily itself as with the succession to the throne of Sicily from the Swabian age to that of Martin I. By showing this "sequentiality", his aim was to underline the clear legitimization of the latter to the throne. The *Brevis cronica*, starts with King Manfred of Swabia, from whom the family link with the Aragonese starts through the marriage of his daughter Constance to Peter III of Aragon (13 June 1262). The total lack of information relating to the four royal deputies (1377-92) after the death of Frederick IV (1342-77) is also an obvious sign of the chronicler's pursuit of a legitimizing aim.

Bibliography

Text: F. GIUNTA, *Brevis cronica de factis insule Siciliae*, in: *Cronache siciliane inedite della fine del Medioevo*, 1955, 7-8; 15-19; 41-49. Literature: *RepFont* 3, 448 [s.v. *Chronica brevis de factis insulae Siciliae*].

ROSANNA LAMBOGLIA

Brevis cronica Scottorum [Scottis Cornikle/Cronikle]

early 16th century. Scotland. A short prose chronicle in Scots English, extant in two versions: Edinburgh, NLS, Adv. ms. 19.2.4 and NLS, ms. 16500 (known as the "Asloan manuscript" after the copyist, Edinburgh notary John Asloan). This chronicle is related to the → *Nomina omnium regum Scotorum*, which in turn is drawn from some abbreviation of → Bower's *Scotichronicon*, possibly the → *Liber Pluscardensis*. It covers Scottish history from the legendary descent of the Scots from the Greek prince Gathelos and the Egyptian princess Scota. The Asloan version (entitled *Scottis Cornikle* in the manuscript) ends with James IV's victory at Norham (August 1513). The Advocates version (entitled *Brevis cronica*) breaks off with the end of Robert II's reign in 1390 but is distinguished from the Asloan version and the *Nomina* in its use of Bellenden's translation of → Boece's *Scotorum Historia*, probably the printed edition (ca 1536-1540) rather than one of the earlier manuscript versions, the earliest of which dates from 1531-33.

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Text: D. LAING, Andrew of Wyntoun, *The Orygynale Cronykil of Scotland*, STS, 1879, 3.321-38 [Advocates version]. W.A. CRAIGIE, *The Asloan MS*, 1923, 245-70. D. EMBREE, E.D. KENNEDY, K. DALY, *Short Scottish Chronicles*, forthcoming. *RepFont* 3, 446.

EDWARD DONALD KENNEDY

Brevis historia monasterii Rivipullensis [a quodam monacho rivipullensi scripta anno Christi MCXLVII]

1147. Catalonia (Iberia). Latin annalistic chronicle written in Ripoll to legitimate the privileges and possessions of the Benedictine abbey. It

embraces the period from the foundation of the monastery in 879 until 1147. The manuscript, now lost, was edited by Étienne Baluze in the appendix of Pèire de Marca's *Marca Hispanica* (1688). It is the most significant source of the → *Gesta Comitum Barcinonensium*.

Bibliography

Literature: R. BEER, "Los manuscritos del monasterio de Santa Maria de Ripoll", *Boletín de la Real Academia de Buenas Letras de Barcelona*, 5, 1909–1910, 314–5. M. COLL I ALENTORN, "La historiografía de Catalunya en el período primitivo", in *Historiografía*, 1991, 11–62. F. VALLS I TABERNER, *Matisos d'història i de llegenda*, 1932, 112–28.

DAVID GARRIDO VALLS

Brevis Historia S. Iuliani Turonensis

later 11th century. France. A history of the foundation of the Cluniac abbey of St. Julien at Tours (Indre-et-Loire), its destruction, its restoration, the damage inflicted by abbot Abbot Albert and the repair work accomplished by abbot Richer. The text, which is related to the later → *Chronicon rhythmicum S. Iuliani Turonensis*, breaks off at 1040 but the end has probably been lost. The chronicle was included in the lost cartulary of St. Julien, but excerpted transcripts exist in Paris, BNF, Baluze 77, fol. 85–88.

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Text: A. SALMON, *Recueil de chroniques de Touraine*, 1854, 220–34.
Literature: L. HALPHEN, "Note sur les deux Chroniques de Saint-Julien de Tours", *Moyen Âge*, 17 (1904), 208–14. *RepFont* 5, 545.

GRAEME DUNPHY

Brevis Relatio de Guillelmo Nobilissimo comite Normannorum (Brief account of the noble William Duke of Normandy)

12th century. England or France. Short Latin prose history of Normandy and England from ca 1035 to the battle of Tinchebrai in 1106, from a Norman perspective. Besides telling of William

the Conqueror, it covers the end of the reign of his father, Robert the Magnificent, and those of his sons, Robert Curthose in Normandy and William Rufus in England and part of the reign of his youngest son, Henry I. The final section tells of the early dukes of Normandy, beginning with Rollo. It was written by a Benedictine monk at Battle Abbey sometime after the marriage of Henry I's daughter Matilda in 1114 and before the drowning of Henry's son in November 1120. Especially valuable for its account of the Battle of Hastings, it was apparently based upon oral tradition rather than written sources. It survives in four medieval manuscripts: Oxford, Bodleian Library, e Museo 93; Aberystwyth, National Library of Wales, Peniarth 335A; BL, Sloane ms. 3103; London, Lambeth Palace Library, ms. 99. Prior to the 20th century, it was edited by Silas TAYLOR as an appendix to his *History of Gavelkind* (1663) and later by J.A. GILES (1845).

Bibliography

Text: E.M.C. VAN HOUTS, "The *Brevis Relatio de Guillelmo nobilissimo comite Normannorum*", in *Chronology, Conquest and Conflict in Medieval England* [= *Camden Miscellany*, 34], 1997, 5–48. *RepFont* 9, 487.

EDWARD DONALD KENNEDY

Bridlington Chronicle [Gesta Edwardi de Carnarvan]

14th century. England. Written in Latin perhaps in 1339 with a continuation to 1377 at the Augustinian priory in Bridlington, Yorkshire, it is one of the principal monastic chronicles about the reign of Edward II, providing information about the Anglo-Scottish war found nowhere else. To military historians, the *Chronicle* is notable for its accounts of troop movements and formations and of the punishing effects of English archers, at battles such as Dupplin Moor and Halidon Hill (1332 and 1333). It is also one of the earliest sources to include parts of the prophecy known as the *Vaticinium Johannis* (or *Roberti*) *Bridlington*, and its interpretations of the prophecy correspond with those of John Erghome. It is apparently based on documents listed as *Incidentia Chroniconum* that were kept at Bridlington. Passages of the *Chronicle* are shared verbatim with the *Chronicon de Melsa* (Meaux) of Thomas → Burton (abbot 1396–99, died 1437). The *Chronicle* survives in Oxford, Bodleian Library, ms. Bodley 101 (14th century),

which breaks off in July, 1321, before the proceedings against the Despensers; and also in two late 17th-century transcripts of a lost original: Cambridge, Trinity College, ms. O.5.37, item 1, and London, BL, Harley 688, items 3 and 4. The author is known only as the "canon of Bridlington".

Bibliography

Text: W. STUBBS, *Chronicles of the Reigns of Edward I and Edward II*, 1882–3, 2:25–151.
Literature: GRANSDEN, *HWE* 2, 2, 9–12, 59, 113–15, 359. P. MEYVAERT, "John Erghome and the *Vaticinium Roberti Bridlington*", *Speculum*, 41 (1966), 656–64. A.G. RIGG, "John of Bridlington's Prophecy: A New Look", *Speculum*, 63 (1988), 596–613. J. TAYLOR, *Medieval Historical Writing in Yorkshire*, 1961, 27, 31. *RepFont* 4, 725.

MICHAEL TWOMEY

Bristowe Chronicle

[Bristol Chronicle; Mayor's Register;
Maire of Bristowe Is Kalendar; Ricart's
Calendar]

15th–17th century. England. Town chronicle of Bristol in English, with sections in Latin and French. It was begun by Robert Ricart, town clerk 1478/9–1503/6; after 1506 it was continued by others through 1698. This was the only English-language town chronicle prior to 1500 outside London and Coventry.

In his introduction, Ricart explains that, when he became town clerk of Bristol in 1478/9, he undertook at the mayor's request to make a *boke for a remembratif evir hereafter, to be called and named the Maire of Bristowe is Register, or ellis the Maire is Kalender* (p. 3). This Mayor's Register was, as Ricart indicates, to record six kinds of material: (1) an abridged history of England to the Norman Conquest—this part is a short *Brut* chronicle, including Bristol's legendary founding by Brennius, brother of Belinus; (2) the kings of England after the Conquest to Henry III, and the growth of Bristol; (3) the sequence of Bristol's civic officers from the time of Henry III, with each year's *actes and gesses*; (4) the duties and installation procedures for Bristol's officers, including their oaths; (5) charters, usages, customs, etc., of the town; and (6) a selection of London civic usages. This plan was only partially executed; the half-pages left to record events in part (3) often

remained blank. The book includes documents about Bristol Castle, a remarkable town map, and other illustrations.

In part (3), Ricart's entries concern local news, such as the paving of streets, and national events, as in the 1484 entry, *this yere the two sonnes of King E. were put to scylence in the Towre of London* (p. 46). Given Bristol's importance as a port, it is not surprising that Ricart occasionally notes shipping news, but he is silent about Bristol's Atlantic expeditions, such as the 1497 return of John Cabot's ship after his American voyage. FLEMING's detailed study discusses textual affiliations and sources, analyzes the local political context, distinguishes between the mayor's plan and Ricart's work, and proposes that the handwriting, usually assumed to be Ricart's, is instead a scribe's.

The autograph is still in Bristol, in the City Record Office, ms. 04720. There is no complete edition.

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Literature: S. ANGLO, *Spectacle, Pageantry, and Early Tudor Policy*, 1997, 32–34. P. FLEMING, "Making History: Culture, Politics, and The Maire of Bristowe Is Kalendar", in D.L. Biggs, S.D. Michalove & A.C. Reeves, *Reputation and Representation in Fifteenth-Century Europe*, 2004, 289–316. J. LATIMER, "The Maire of Bristowe Is Kalendar: Its List of Civic Officers Collated with Contemporary Legal MSS", *Transactions of the Bristol and Gloucestershire Archaeological Society*, 26 (1903), 108–37. J. LEE, "Ye shall disturbe noe mans right': Oath-taking and Oath-breaking in Late Medieval and Early Modern Bristol", *Urban History*, 34.1 (2007), 27–38. E.D. KENNEDY, *MWME* 8, 1989, 2655–56, 2865–66. E. JONES, "The Matthew of Bristol and the Financiers of John Cabot's 1497 Voyage to North America", *EHR*, 121 (2006), 778–95.

CAROLINE D. ECKHARDT

Brompton, John [Joannes Bromton]

14th century. England. Oxford-educated Abbot of Cistercian abbey of Jervaulx (Yorkshire) from 1436–64, credited in 16th century antiquarian John Bale's *Index Britanniae Scriptorum* with having written a long Latin chronicle